

APPENDIX A.

ON THE HAIDA INDIANS
OF THE
QUEEN CHARLOTTE ISLANDS.

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The following account of the Haida Indians is chiefly the result of personal observations during the portion of the summer of 1878 spent in the Queen Charlotte Islands, prosecuted during moments not occupied by the geological and geographical work of the expedition, at the camp fire in the evening, or on days of storm when it was impossible to be at work along the coast. I am also indebted to the Rev. Mr. Collison, of the Church Missionary Society, for various items of information, and largely to Dr. W. F. Tolmie, of Victoria, for comparative notes on the Tshimsians. Mr. J. G. Swan has published a brief notice of the Haidas in the Smithsonian Contributions to Knowledge (Vol. XXI, 1876, No. 267.) This may be consulted with advantage on some points, more particularly on the nature of the tattoo marks of these people. The present memoir is, however, I believe the first detailed account of the Haidas which has been given.

The Haida nation appears to be one of the best defined groups of ^{Homogeneity of the Haida nation.} tribes on the north-west coast. Its various divisions or bands differ scarcely at all in customs, and speak closely related dialects of the same language. They have been from the earliest times constantly in the habit of making long canoe voyages, and taking into account the ease with which all parts of their country can be reached by water, it would indeed be difficult to explain the slight differences in dialect which are found to exist, but for the knowledge that in former times they carried on, at least occasionally, intertribal wars; besides constituting themselves, by their warlike foreign expeditions and the difficulty of pursuing them to their retreats, one of the most generally dreaded peoples of the coast, from Sitka to Vancouver Island. This warfare, however, partook of the barbarous character of that of the other American aborigines, and consisted more frequently in the

surprise and massacre of helpless parties, even including old people and women, than in actual prolonged conflict.

Territory.

The original territory of the Haidas, as far as tradition carries us back, is the well-defined group of islands called by Captain Dixon in 1787 the Queen Charlotte Islands, but which the people themselves call *Hai-da-kwê-a*.* These islands lie between the latitudes of $51^{\circ} 55'$ and $54^{\circ} 15'$, with an extreme length of about 190 miles. They are separated by waters of considerable width from the mainland to the east and from the southern extremity of the territory of Alaska to the north. At the present day, however, people of the Haida stock, and closely related in every way to the tribes of the northern end of the Queen Charlotte Islands, occupy also a portion of the coast of the southern islands of Alaska, being the south end of the Prince of Wales Archipelago, from Clarence Strait westward, together with Forrester's Island.

Islands not
directly peo-
pled from main-
land.

It has been supposed that from the large islands adjacent to the mainland the Queen Charlotte Islands have been peopled, but this is not the case, for the traditionary account is still found among the natives of internecine wars as a result of which a portion of the Haidas of the northern part of the Queen Charlotte Islands were driven to seek new homes on the Prince of Wales group. Their story is borne out by other circumstances, and the date of the migration cannot be more than 150 years ago. These Haidas living beyond the Queen Charlotte group are generally known collectively as *Kai-ga-ni*, which name is also among the Indians applied to the country they inhabit.

Frequently, among tribes pretty closely related in language, the process of differentiation has gone so far that neighbouring peoples disclaim any community of race, though on comparing their vocabularies their national identity becomes apparent. This is not the case, however, among the Haidas, who speak of all the people of their nationality as Haida, adding when necessary the name of the region inhabited by the tribe. A comparison of the Haida language with those of the other tribes of the coast shows very few points of resemblance.

Physical peculiarities and dress.

Build and ap-
pearance of the
Haidas.

Physically, the various tribes of the north-west coast differ to some extent, so that a practised eye may distinguish between them, but the differences are slight as compared with those obtaining between the coast tribes generally, and those of the interior of British Columbia. The Haidas are, however, markedly fairer skinned than most of the

* On the orthography of Indian words see note in connection with the Haida vocabulary.

coast tribes, and possess somewhat finer features. In the coarseness of the mouth, width and prominence of the cheek bones, and somewhat disproportionately large size of the head as compared with the body, the main departures from ideal symmetry are to be found. The body is also not infrequently long and large as compared with the legs, a circumstance doubtless brought about by the constant occupation of these people in canoes and the infrequency of their land excursions. The hair is black and coarse, and only in the case of 'medicine men' have I observed it to be allowed to grow long in the male sex. A scanty moustache and beard sometimes clothe the upper lip and chin, generally in the case of old people who have given up the habit of eradicating the hair as it grows. In some instances, and these more numerous than in the other coast tribes, both men and women of prepossessing appearance, and with features of considerable regularity as measured by European standards, occur. The average physiognomy of the Haida shows more evidence of intelligence and quickness than that of most of the coast tribes, an appearance not belied on more careful investigation. I have not been able to discern in their appearance anything of that exceptional fierceness said to be characteristic of them by the earlier voyagers, and can only suppose that these statements may have arisen from the more elaborate character of their armament and dress, and the liberal application of pigments to the skin. Many of the Haidas are said to be strong and dexterous swimmers, but I have never seen them exercising the art, which may probably be reserved for occasions of necessity. They are not long-lived, though grey-haired men and women may occasionally be seen. Pulmonary diseases accompanied by spitting of blood, and blindness generally caused by a species of ophthalmia, are not uncommon; and other diseases incident to a life of exposure tend to reduce the term of life, as they do among all the aborigines of the continent. Besides these, however, and much more fatal, are diseases introduced among them since contact with the whites. Great numbers of the Haidas, with all the other tribes of the coast, have been cut off by small-pox, both during their periodical visits to Victoria and after their return to their native islands. This disease is with them almost certainly fatal, and I could learn of a single instance only in which recovery had occurred. Owing to the complete demoralization of the Haidas since contact with the whites, and their practice of resorting to Victoria and other places, where they maintain themselves by shameless prostitution, venereal diseases are extremely common and destructive.

In dress the Haidas, like other Indians, have adopted, so far as their means enable them, the customs of the whites, though their costume as a rule might be considered rather scanty, and some of the

older people use scarcely anything but a blanket as a protection from the elements. The blanket with these people has replaced the "robes of sea-otter skins" which so much pleased the eyes of the early traders.

Dixon's description of their original dress.

In Dixon's narrative* (p. 201) the sea-otter "cloaks" are said to "generally contain three good sea-otter skins, one of which is cut in two pieces; afterwards they are neatly sewed together so as to form a square, and are loosely tied about the shoulders with small leather strings fastened on each side." The women's dress is more particularly described on another page in the following terms:—"She was neatly dressed after their fashion. Her under garment, which was made of fine tanned leather, sat close to her body, and reached from her neck to the calf of her leg; her cloak or upper garment was rather coarser, and sat loose like a petticoat, and tied with leather strings."

These extracts both refer particularly to the Haidas, but in the general account of the natives of this part of the north-west coast, the dress of the people is more minutely described in the following paragraph:—"In their dress there is little variety; the men generally wearing coats (such as I have already described) made of such skins as fancy suggests or their success in hunting furnishes them with, and sometimes the loose cloak thrown over the shoulders and tied with small leather strings. Besides this, some of the more civilized sort, particularly those in Cook's River, wear a small piece of fur tied round the waist when the heat of the day causes them to throw their coat aside or they are disposed to sell it. The dress of the women differs in some respects from that of the men. Their under garment is made of fine tanned leather, and covers the body from the neck to the ankle, being tied in different parts to make it fit close; over this is tied a piece of tanned leather like an apron, and which reaches no higher than the waist. The upper garment is made in much the same manner as the men's coats, and generally of tanned leather, the women not caring to wear furs, as they were always unwilling to be stripped of their garments, which, should they happen to be worth purchasing, their husbands always insisted on their being sold. Indeed, the deportment of the women in general was decent, modest and becoming."

Armour.

In former days a sort of armour was worn, consisting of split sticks arranged in parallel order and combined with the stronger parts of the hide of the sea-lion. None of these suits can now, however, be found. A cloak or blanket very much prized by the Haidas and called *naxin* is obtained in trade from the Tshimsians. It is shaped somewhat like a shawl, with a blunt point behind, and surrounded by a deep and

* A Voyage Round the World, but more particularly to the North-west Coast of America. Performed in 1785, 1786, 1787 and 1788, in the *King George* and *Queen Charlotte*, Captains Portlock and Dixon. London, 1789.

thick fringe of twisted wool. Finely shred cedar bark is used as a basis or warp, on which the wool of the mountain goat is worked in. The cloaks are made in many small separate pieces, which are afterwards artfully sewn together. The colours of wool used are white, yellow, black and brown, and the pattern bears a relation to the totem, so that an Indian can tell to what totem the cloak belongs. These cloaks or blankets are valued at about \$30. They are used specially in dancing, and then in conjunction with a peculiar head-dress, which consists of a small wooden mask ornamented with mother-of-pearl. This stands up from the forehead, and is attached to a piece fitting over the head, ornamented with feathers, &c., and behind supporting a strip of cloth about two feet wide, which hangs down to the feet, and is covered with skins of the ermine. The cloaks are described by the chronicler of Dixon's voyage as "a kind of variegated blanket or cloak, something like our horse-cloths; they do not appear to be wove, but made entirely by hand, and are neatly finished. I imagine that these cloaks are made of wool collected from the skins of beasts killed in the chase; they are held in great estimation, and only wore on extraordinary occasions."

Shred cedar bark, twisted into a turban, and stained dull red with the juice of the bark of the alder, is frequently worn about the head, more, however, as an ornament than a covering, and apparently without any peculiar significance among the Haidas, though with the Tshimsians and Indians of Millbank Sound it is only worn on occasions of religious ceremony, and it would be considered improper at other times.

Feathers, buttons, beads, portions of the shell of the *Halotis*, with the orange-coloured bill of the puffin, are used as ornaments, strung together or sewn on the clothes. The *Dentalium* shell was formerly prized and frequently worn, but has now almost disappeared.

Painting is frequently practised, but is generally applied to the face only. Vermillion is the favourite pigment, and is usually—at least at the present day—rubbed on with little regard to symmetry or pattern. Blue and black pigments are also used, but I have not observed in any case the same care and taste in applying the paint to form a symmetrical design as is frequently seen among the Indians east of the Rocky Mountains. The face is almost always painted for a dance, and when—as very often happens—dances recur on occasions of ceremony for several nights, no care is taken to remove the pigment, and most of the people may be seen going about during the day with much of it still adhering to their faces. To prevent unpleasant effects from the sun in hot weather, especially when travelling, the face is frequently first rubbed with fat, and then with a dark brownish powder made by

Peculiar cloak
or shawl.

Cedar bark
turban.

Ornaments.

Paints and
painting.

roasting in the fire the woody fungus found on the bark of trees, and afterwards grinding it between stones. This soon becomes nearly black, and resembles dried blood. A mixture of spruce-gum and grease, also of a dark colour, is used to protect the face in cold weather, while those in mourning frequently apply grease and charcoal to the face.

Bracelets and
bangles.

Bracelets beaten out of silver coins are very generally worn by the women, who often carry several on each arm. The custom of wearing several or many polished copper rings on the ankles and arms was formerly common among the Haidas and Tshimsians. Those for the ankles were round in section, those for the arms flat on the inner side. In Dixon's narrative "large circular wreaths of copper" are spoken of as being frequently worn, both at Norfolk Sound and in the Queen Charlotte Islands. They "did not appear to be foreign manufacture, but twisted into that shape by the natives themselves to wear as an ornament about the neck."

Tattooing.

Tattooing is universally practised, or rather was so till within the last few years, for it is noticeable that many of the children are now being allowed to grow up without it. The front of each leg above the ankle and the back of each arm above the wrist are the places generally chosen, though the breast is also frequently covered with a design. The patterns are carefully and symmetrically drawn, of the usual bluish colour produced by the introduction of charcoal into punctures in the skin. In one instance, however, a red pigment had also been employed. The designs are often hereditary, and represent the totem crest of the bearer, in the usual conventional style adopted by the coast Indians in their drawings. I have never observed any tattooing to extend to the face, where it is commonly found among the Tinneh people of the interior, in the form of lines radiating from the corners of the mouth, on the chin or forehead.

Labret.

Till quite lately the females among the Haidas all wore labrets in the lower lip. Dixon particularly notes this as being the case, though in Norfolk Sound it was only practised by women of rank. Dixon further gives an admirable illustration of the Haida labret in the plate facing page 226 of his volume, already several times referred to. A small aperture first made is gradually enlarged by the insertion of lip-pieces of ever-increasing size, till the lower lip becomes a mere circle of flesh stretched round the periphery of a flat or concave-sided labret of wood or bone, which projects at right angles to the plane of the face. One obtained by Dixon was found by him to measure $3\frac{7}{8}$ inches long by $2\frac{1}{2}$ broad, which is larger than any I have seen. Only among the old women can this monstrosity be now found in its original form. Many middle-aged females have a small aperture in the lip, through which a little beaten-silver tube of the size of a quill is thrust,

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projecting from the face about a quarter of an inch. The younger women have not even this remnant of the old custom.

The piercing of the lip was the occasion of a ceremony and giving away of property. During the operation the aunt of the child must hold her. The shape of the Haida lip-piece or *stai-e* was oval. Among the Tshimsians it was more elongated, and with the Stickeen women nearly circular. It was also formerly the custom to pierce the ears in several places. Three perforations in each ear were usual among common people, but chiefs or those of importance had five or six. These held little ornaments formed of plates of haliotis shell backed with thin sheet copper, or the small sharp teeth of the fin-whale. This custom obtains also among the Tshimsians and Stickeen Indians, and the Chiefs Callicum and Maquilla of Nootka Sound, Vancouver Island, are represented with the same adornment in Meares' engraving of them.

The septum of the nose is generally perforated in both males and females, and was formerly made to sustain a pendant of haliotis shell or a silver ring, though it is not now used in this way. No process of distortion of the head or other parts of the body is practised among the Haidas.

Food.

Like most of the tribes of the coast, the Haidas live principally on fish. The halibut and salmon are chiefly depended on. A complete list of the articles used by them as food would, however, indeed be a long one, as few organic substances not absolutely indigestible would be omitted.

The halibut fishery is systematically pursued, and the main villages are so situated as to be within easy reach of the banks along the open coast on which the fish abounds. The halibut is found in great numbers in all suitable localities from Cape Flattery northward, but is perhaps nowhere finer, more abundant and more easily caught than in the vicinity of the Queen Charlotte Islands. It may be taken in most of the waters at almost any season, though more numerous on certain banks at times well known to the Indians. About Skidegate, however, it is only caught in large numbers during a few months in the spring and early summer. When the fish are most plentiful the Haidas take them in large quantities, fishing with hook and line from their canoes, which are anchored by stones attached to cedar-bark ropes of sufficient length. They still employ either a wooden hook armed with an iron—formerly bone—barb, or a peculiarly curved iron hook of their own manufacture, in preference to the ordinary fish-hook. These implements are described with others in treating of the arts of the Haidas.

The halibut brought to the shore are handed over by the men to the

Curing the
halibut.

women, who, squatted on their haunches, rapidly clean the fish, removing the larger bones, head, fins and tail, and then cutting it into long flakes. These are next hung on the poles of a wooden framework, where, without salt—by the sun alone, or sometimes aided by a slow fire beneath the erection—they are dried, and eventually packed away in boxes for future use.

Salmon.

There are no rivers of great size on the islands, but many streams large enough to be known as 'salmon rivers' to the Indians. A run of small red-fleshed salmon occurs about the middle of July up some of the larger streams. These answer no doubt to the fish known on the Fraser River as the suckeye, and much prized. They are, however, in inconsiderable numbers, and not much sought after by the Haidas. About the middle of August a larger species begins to arrive in great numbers, and this run sometimes lasts till January. These fish when they first appear and are still in salt-water are fat and in good condition. They soon begin, however, to become hook-billed, lean and pale-fleshed. They ascend even very small streams when these are in flood with the autumn rains, and being easily caught and large, they constitute the great salmon harvest of the Haidas. They are generally either speared in the estuaries of the streams or trapped in fish-wiers made of split sticks, which are ranged across the brooks. The various 'rivers' are the property of the several families or subdivisions of the tribes, and at the salmon fishing season the inhabitants are scattered from the main villages; each little party camped or living in temporary houses of slight construction in the vicinity of the streams they own.

Other fishes.

It is scarcely necessary to particularize at length the other species of fish used as food, comprising all those abundant in the vicinity of the islands. Trout, herring, flounder, rock-cod, &c., constitute minor items in the dietary. The mackerel and cod are found, but not specially sought after by the Indians, and it is not yet known whether at certain seasons and localities they may be sufficiently abundant to attract commercial enterprise. The spawn of the herring is collected on spruce boughs placed at low water on the spawning grounds, dried and stored away in a manner exactly similar to that practised by most of the coast Indians. The pollock is found on the western coast. It is generally caught in deep water with hook and line, and owing to its fatness is much prized. The Haidas of Gold Harbour or Port Kuper make an annual business of catching these fish in the latter part of the summer. They extract the oil from them by boiling in large wooden boxes with hot stones, and then skimming it from the surface. The oil is carefully stored away, and used as a condiment to dried fish or berries, instead of the oolachen grease, which by this tribe of Haidas is not much in request.

Pollock.

Both the Haidas and Tshimsians have the custom of collecting salmon ^{Salmon roe.} roe, putting it in boxes, and burying these below high-water mark on the beach. When decomposition has taken place to some extent, and the mass has a most noisome odour, it is ready to eat, and is considered a very great luxury. Sometimes a box is uncovered without removing it from the beach, and all sitting round eat the contents. Fatal poisoning has followed this on several occasions. It is attributed to a small worm which is said at times to enter the decomposing mass from the sea. The Haidas also occasionally allowed the heads of salmon and halibut to lie on the beach between high and low water marks till partly decomposed, when they were considered to be much improved.

The dog-fish is very abundant along some parts of the coast, and its ^{Fish yielding oil.} fishery is now beginning to be engaged in. The fish is not eaten by the Haidas, but the oil extracted from the liver is readily sold to white traders, and constitutes one of the few remaining articles of legitimate marketable value possessed by the natives. Large sharks abound on the northern and western coasts, and are much feared by the Haidas, who allege that they frequently break their canoes and eat the unfortunate occupants. No instance of this kind is known to me, but they fear to attack these creatures. When, however, one of them is stranded, or found from any cause in a moribund state, they are not slow to take advantage of its condition, and from the liver extract a large quantity of oil. The whale and hair-seal (if it be proper ^{Whales and seals.} to include these among products of the fisheries) abound in the waters surrounding the islands. I cannot learn that the former were ever systematically pursued as they were by the Makah Indians of Cape Flattery and Ahts of the west coast of Vancouver Island. When, however, by chance one of these comes ashore it is a great prize to the owner of the particular strip of beach on which it may be stranded. The seal is shot or speared, the latter doubtless having been the primitive mode. Both the flesh and blubber are eaten, the Indians comparing the animal on account of its fatness to that—to many of them hypothetical creature—from which pork is derived. They speak of it in the Chinook jargon as *si-wash co-sho*.* It is interesting to remark in this connection that most of the Haidas will on no account eat pork, for some reason which I have been unable to determine.

The oyster is not found on the coasts of the Queen Charlotte Islands, ^{Shell fish.} though it occurs in some sheltered localities about Vancouver Island. Clams (*Saxidomus squalidus*, *Cardium Nuttalli*, &c.) however, abound, with the large horse mussel (*Mytilus Californianus*) which on rocks exposed to the full force of tidal currents attains a great size. These shell-fish of course form a portion of the native diet. They are not

* Meaning simply Indian pig. *Si-wash* from French *sauvage*. *Co-sho* from *cochon*.

eaten, however, at all seasons, but during the winter months only. At other times (April to October) they are reputed to be poisonous, and more than once have proved fatal to those eating them. The Indians attribute this to a worm which they say during the summer season inhabits the cavity of the shell. The Tshimsians and other northern tribes also abstain from shell-fish during the summer for the same reason, while those of the southern part of Vancouver Island appear to eat them at all seasons.

Chitons, both the large red species (*Cryptochiton Stelleri*) which sometimes attains a length of eight inches, and the smaller black variety (*Katherina tunicata*), very common everywhere near low-water mark, are favourite articles of diet.

Sea eggs.

Sea-urchins, the large purple-spined (*Loxechinus purpuratus*) and the smaller green species (*Euryechinus chlorocentrotus*), are often brought ashore in large quantities, and it is surprising to observe how many of these rather watery creatures an Indian—squatting perhaps on his haunches on the beach—will devour in making a light lunch. A gentle knock on a stone serves to open the shell, when the finger run round the smooth interior brings out the edible parts, consisting chiefly of the more or less mature ova.

A large brown tuberculated holothurian is also eaten, though some of the younger people now profess to eschew these rather unpleasant looking animals.

Oolachen grease.

Oolachen grease, called *tow* is an important and much relished constituent of many of the Haida dishes. The oolachen or candle-fish, (*Thaleichthys pacificus*) from which it is derived, does not occur in the waters surrounding the Queen Charlotte Islands. It is found in some of the inlets on the west coast of Vancouver Island, but is especially abundant at the spawning season, in early spring, in the estuaries of the larger rivers of the mainland, and of these pre-eminently in the Fraser and the Nasse. Like its eastern representative and zoological ally, the capelin, it swarms in the shallow water along shore, and is easily caught in immense numbers. For the extraction of the oil the fish is generally allowed to partially putrefy, and is then boiled in a mass in wooden boxes, with hot stones. The oil or grease is semi-solid when cold, with a foetid and rancid smell and taste. From the Nasse fisheries the oil is obtained by barter by the inland tribes of the northern part of British Columbia and by the Haidas. For a box containing somewhat over one hundred pounds of this grease from six to ten 'blankets,' or say from \$12 to \$20, is paid.

With dried fish, dried or fresh berries, and in fact with food of any description, no condiment is so grateful to the Haida palate as this oolachen grease; and in the absence of farinaceous substances, it doubt-

less enables the otherwise imperfect food to go further in supplying the wants of the system.

The Haidas are not great hunters. They kill a considerable number of black bears at two seasons of the year, when they are found prowling along the sea shore, but do not follow them far into their mountain fastnesses. In early spring, when the grass along the edges of the woods begins to grow green, with the skunk-cabbage (*Lysichiton Kamtschatense*) and other succulent vegetables, bruin coming out to browse upon the tender shoots may fall a victim to the lurking Indian. Again in autumn, when tempted to the shores and estuaries by the dead and dying salmon, he is apt to get into trouble, and at this season his skin, being in good condition, is of some value. Haidas not good hunters.

There is pretty good evidence to show that the wapati occurs on the northern part of Graham Island, but it is very seldom killed. The small deer (*C. Columbianus*) is not found on the islands, nor is the wolf, grizzly bear, mountain sheep or mountain goat. Geese and ducks in vast numbers frequent the country about Masset and Virago Sound in the autumn, and for a time form an important item in the diet of the natives. They now shoot them with the flint-lock trade muskets with which they are generally armed. I have seen a bow, with blunt wooden arrows, also in the canoe, to be used in despatching wounded but still living birds, and thus to save ammunition. Sea-fowl of many kinds are articles of food on occasion, though the gull, the loon and some others are exempt on account of their exceptionally rank flavor. The eggs of sea-birds, and especially those of the large white gull, are collected in great quantity in the early summer. Every lonely and wave-washed rock on which these birds deposit their eggs is known to the natives, who have even these apportioned among the families as hereditary property. The singular rocks extending southward from Cape St. James are frequented by myriads of sea-fowl, and some of them are so abrupt and cliff-surrounded that, lashed by the never-ceasing swell of the Pacific they remain inaccessible even to the Haidas. Wapati. Water fowl. Eggs.

The potato, called *skow-shit* in Haida, introduced by some of the early voyagers, now forms an important part of the food supply. A Skidegate Indian told me that it was first grown at Skidegate, but I do not know how far this statement may be reliable. The greater part of even the flat low lands of these islands is so thickly wooded, and with trees of such great size, that the task of clearing the ground is quite beyond the energy of the Indian. There are places, however, near the shore, where by cutting down and grubbing out small bushes limited garden patches may be made. These are very often spots which have been occupied by Indian houses, and where great quantities of shells and other refuse have accumulated, forming a rich soil. Such spots

are utilized as potato gardens, but are generally small and often scattered far away from the main villages, wherever suitable localities can be found. Little attention is paid to the cultivation of the plant, and the variety in use is generally run down so as to yield very small and poor tubers.

Roots, bark, &c. Formerly many small roots indigenous to the country, and containing more or less starch, were eagerly sought after, dried and stored away. One of these was a wild lily. No effort is now made to gather these, though a few may be collected where they occur abundantly. The cambium layer of the spruce (*A. Menziesii*) and hemlock (*A. Mertensiana*) is collected, the trees being cut down and barked for the purpose, and is eaten in a fresh or dried state. This substance has a not disagreeable sweet and mucilaginous taste, but also possesses a distinct resinous flavour. It is considered very wholesome. The cambium layer of the scrub pine (*P. contorta*) is not eaten, though this tree is found in some abundance on the west coast of the islands, and on the mainland of British Columbia is barked for this purpose almost exclusively. The growing shoots of the epilobium, heracleum and other plants are eaten when in season. A sea-weed resembling dulce, but which I have only seen in dried cakes, is found, especially in the southern islands, preserved by drying and boiled into a sort of tea or soup.

Berries. Berries abound, the most important being the sal-lal (*Gaultheria shallon*), known to the Haidas as *skit-hun*, and crab-apple or *kyxil* (*Pyrus rivularis*). The latter, about one-third of an inch in length and less in width, has much the taste of a sour Siberian crab. It is gathered late in the autumn, and generally boiled and put away in boxes, covered with water, and allowed to remain so till winter, when the berries are sorted, mixed with oolachen grease, and thus made ready for use. The sal-lal berries are eaten fresh in great quantities, and are also dried for use in winter. The strawberry (*Fragaria Chilensis*), flowering raspberry (*Rubus Nutkanus*), current (*Ribes sp.*), *Vaccinium parviflorum*, &c., occur in some places abundantly. The mahonia (*Berberis aquifolium*) is not found. The service-berry (*Amalanchier alnifolia*), so much prized by the Indians of the interior, occurs sparingly, and scarcely seems to ripen its fruit.

Native tobacco. Before the introduction of the potato, the only plant cultivated was one which has been described to me as 'Indian tobacco.' There is a mythical tradition concerning the origin of this plant, which is given in another place. Its cultivation is now entirely abandoned except at Cumshewa, where a single old woman continues to grow it, some of the older Indians still relishing it. This I learnt after leaving Cumshewa, and have consequently been unable to ascertain whether the

plant is really tobacco or not. It is probable, however, that it is some less potent weed, or its cultivation would not have been so soon given up and high prices paid for imported tobacco. The Haidas used to grow it not only for themselves, but as an article of trade with other neighbouring tribes. To prepare the plant for use it was dried over the fire on a little framework, finely bruised in a stone mortar, and then pressed into cakes. It was not smoked in a pipe, but being mixed with a little lime prepared by burning clam-shells, was chewed or held in the cheek. The stone mortars—elsewhere more fully described—are still to be found stowed away in corners of the houses. They appear to have been used in the preparation of the 'tobacco' only, and though often large enough for the purpose were certainly not employed to reduce any cereal to the state of meal, as none such were known to the Haidas. It is, therefore, unsafe to conclude from the mere discovery of stone mortars, among other relics, that certain extinct tribes cultivated corn and used it as food. The leaves of the bear-berry or kinnikinnick (*Arctostaphylos uva-ursi*) are mixed with tobacco when smoking, to eke out the precious narcotic. These leaves are used for the same purpose by the Indians everywhere over the northern part of the American continent. I have seen on Vancouver Island the leaves of the sal-lal roasted before the fire and mixed with tobacco, and among the Chippeway Indians and others the bark of the red osier dog-wood (*Cornus stolonifera*). How prepared.
Kinnikinnick.

The dog is the only domesticated animal among the Haidas. The original breed is now much disguised by imported strains. The present natives are grey wolfish-looking curs about the size of a coyote. The dog.

Social organisation.

The Haidas, like other tribes inhabiting the coast of British Columbia and its adjacent islands, have permanent villages. The general type of construction of the houses in these is nearly the same among all the tribes, but among the Haidas the buildings are more substantially made, and much more care is given to the accurate fitting together and ornamentation of the edifice than I have elsewhere seen. This may be due in part to the comparatively late date at which the Haidas have come closely in contact with the whites, but probably also indicates an original greater facility in constructive and mechanical processes than is found among the other tribes. This would be fully borne out by their present character in these regards. Especially in the great number, size, and elaborate carving of the symbolical posts, is this superiority shown. Among the Tshimsians at Port Simpson, most of the original carved posts have been cut down as missionary influence spread among the people. At Nawitti (Hope Island), Quat- Houses and carved posts.

sino Inlet (Vancouver Island) and elsewhere, where the natives are still numerous and have scarcely been reached by missionaries, though similar posts are found, they are small, shabby, and show little of the peculiar grotesque art found so fully developed among the Haidas.

Villages.

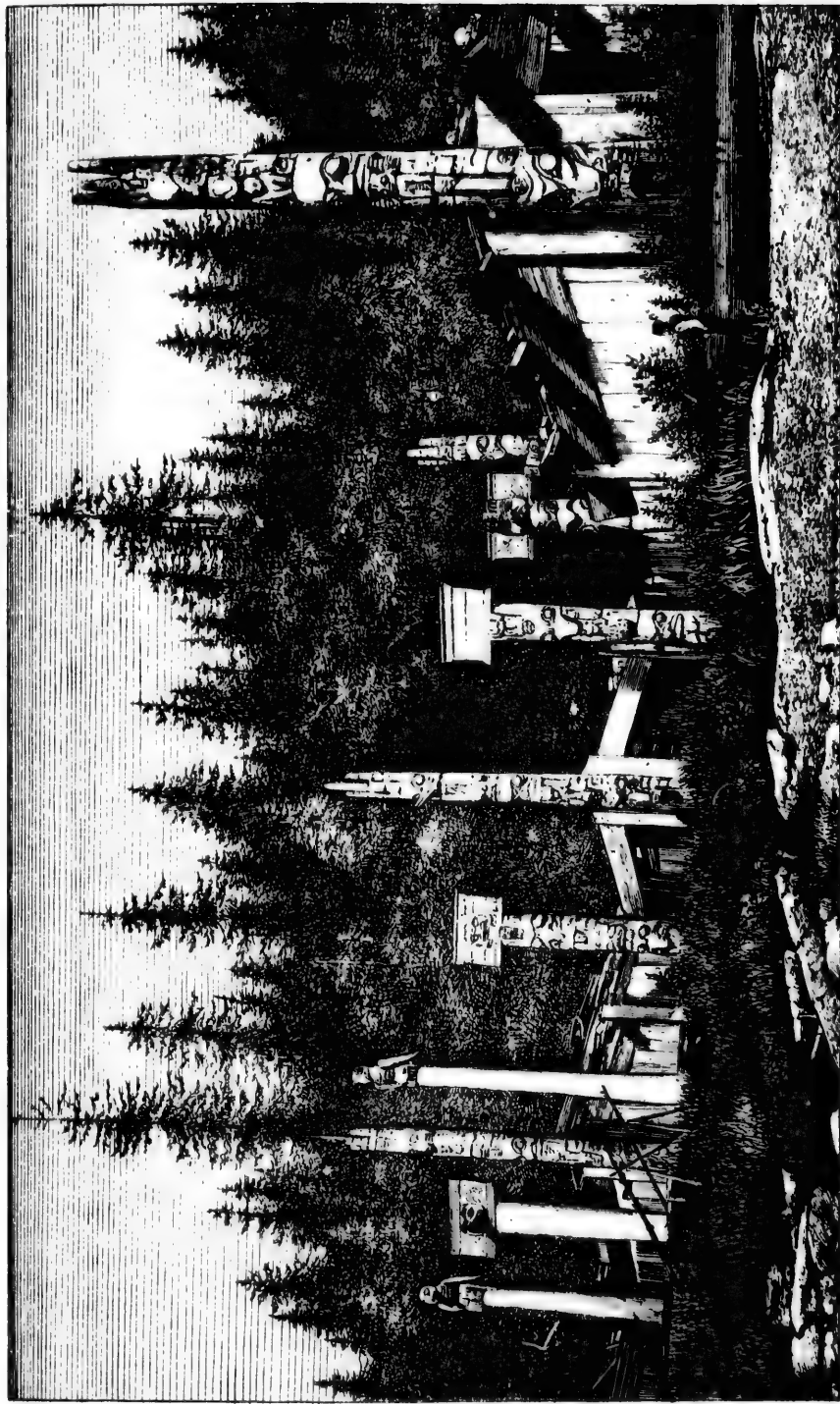
As before mentioned, the permanent villages are generally situated with regard to easy access to the halibut banks and coast fisheries, which occupy a greater proportion of the time of the natives than any other single employment. The villages are thus not infrequently on bleak, exposed, rocky coasts or islands, though generally placed with care, so as to allow of landing in canoes even in stormy weather. The houses may stand on a flat, elevated a few feet above the high-tide mark, and facing seaward on a sandy or gravelly beach, on which canoes can be drawn up. The houses are arranged side by side, either in contact, or with spaces of greater or less width between them. A space is left between the fronts of the houses and edge of the bank, which serves for a street, and also for the erection of the various carved posts, and for temporary fish-drying stages, &c. Here also, any canoes are placed which it is not desired to use for some time, and are carefully covered with matting and boughs to protect them from the sun, by which they might be warped or cracked. As a rough average, it may be stated that there are at least two carved posts for each house, and these, when the village is first seen from a distance, give it the aspect of a patch of burnt forest with bare, bristling tree-stems. The houses themselves are not painted, and soon assume a uniform inconspicuous grey colour, or become green or overgrown with moss and weeds, owing to the dampness of the climate. The cloud of smoke generally hovering over the village in calm weather, may serve to identify it. Two rows of houses are occasionally formed, where the area selected is contracted. No special arrangement of houses according to rank or precedence appears to obtain, and the house of the chief may be either in the centre of the row or at the end. Each house generally accommodates several families, in our sense of the term; which are related together, and under the acknowledged guidance of the elder to whom the house is reputed to belong, and who is really a minor chief, of greater or less importance in the tribe—or village—according to the amount of his property and number of his people.

Arrangement of villages.

Carved posts

In front of one or more of the principal houses platforms are often found, on which a group of people may be seen squatting in conversation or engaged in their interminable gambling game. The forest of carved posts in front of the village, each of them representing a great expenditure of property and exertion, doubtless presents to the native eye a grand and awe-inspiring appearance and brings to the mind a sense of probably mysterious import, which possibly does not in reality

PLATE III.



G. M. D., Photo. July 16, 1892.

HOUSES AND CARVED POSTS, GUMSHEWA VILLAGE.

The Builder, newspaper, Ch. Mairal.

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exist. Behind the dwelling houses, or toward one end of the village ^{Tombs.} and not far removed from it, are the small houses or sheds in which the dead are placed, or pairs of posts supporting a hollowed beam which contains the body.

These permanent villages of the Haidas are now much reduced in number, in correspondence with the very rapid decrease of the people themselves. Those villages least favourably situated as fishing stations, or most remote from communication, have been abandoned, and their people absorbed in others. This has happened especially on the tempestuous west coast of the islands, where there is now but a single inhabited village. Even those still occupied are rapidly falling to decay; the older people gradually dying off, the younger resorting more and more to Victoria and beginning to despise the old ways. Many houses have been completely deserted, while others are shut up and mouldering away under the weather, and yet others, large and fitted to accommodate several families, are occupied by two or three people only. The carved posts, though one may still occasionally be erected, are as a rule more or less advanced toward decay. A rank growth of weeds in some cases presses close up among the inhabited houses, the traffic not being sufficient to keep them down. In a few years little of the original aspect of these villages will remain, though at the present moment all their peculiarities can be easily distinguished, and a very little imagination suffices to picture them to the mind as they must have been when swarming with inhabitants dressed in sea-otter robes and seal skins. ^{Abandonment and decay of villages.}

The Haidas reside in these permanent villages during the winter ^{Residence.} season, returning to them after the close of the salmon fishery, about Christmas-time. A portion of the tribe is, however, almost always to be found at the permanent village, and from time to time during other seasons of the year almost the whole tribe may be concentrated there. The villages differ somewhat in this respect. When the territory owned by its people is not very extensive, or does not lie far off, they live almost continually in the village. When it is otherwise, they become widely scattered at several seasons.

The Haidas trouble themselves little about the interior country, but ^{Property in land.} the coast line, and especially the various rivers and streams, are divided among the different families. These tracts are considered as strictly personal property, and are hereditary rights or possessions, descending from one generation to another according to the rule of succession elsewhere stated. They may be bartered or given away, and should one family desire to fish or gather berries in the domain of another, the privilege must be paid for. So strict are these ideas of proprietary right in the soil, that on some parts of the coast sticks may be seen set

up to define the limits of the various properties, and woe to the dishonest Indian who appropriates anything of value—as for instance a stranded shark, or seal or sea-otter which has died from its wounds—that comes ashore on the stretch of coast belonging to another. Along the shores the principal berry-gathering grounds are found, and thus divided. The larger salmon streams are often the property jointly of a number of families; and at these autumn fishing grounds temporary houses, small and roughly constructed, are generally to be found. The split cedar planks of the permanent houses are not usually carried by the Haidas to these less substantial houses, though this custom prevails elsewhere on the coast. The construction of the houses thus temporarily occupied is generally so slight and rough as to necessitate no particular description. Poles or cedar planks are built or piled together in whatever manner seems best suited to keep out the rain. In some cases where they are more substantial they resemble on a reduced scale those of the permanent villages. The mode of construction of the latter is described further on. In these temporary shelters, or in even less commodious camps among the trees, the natives live during a considerable part of the year, engaged in salmon fishing, the cutting down of trees and rough hewing of canoes, the gathering and preparation of cedar bark for mats, and other occupations, which, each at its appropriate season, fill out the annual round of duties.

Temporary
houses.

Gatherings for
construction of
houses.

The actual construction of the permanent houses devolves entirely on the men, but is not effected by individual effort. Indeed, the very size of the beams and planks used necessitates the coöperation of many hands. The erection of a house, therefore, in all its stages, from the cutting and hewing out of the beams in the forest, the launching of these and towing them to the village, their erection and fitting, forms the occasion of a 'bee' or gathering of natives, which generally includes detachments from neighbouring villages, and is the occasion of a pot-latch or giving away of property by the person for whom the labour is undertaken. Several such gatherings are usually required for the completion of a house, which may be some years in course of construction, as the man for whom the work is done generally exhausts his available resources on each occasion, and requires again to accumulate property, and especially blankets, for a new effort. Dancing and gaming relieve the monotony of the work, which generally occupies but a small portion of each day, and is conducted with much talk and noise, and the shouting of many diverse orders as the great beams are handled.

Chieftaincy.

Among the Haidas each permanent village constitutes a chieftaincy, and has a recognized head chief. The chiefs still possess considerable influence, but it is becoming less, and was doubtless very much greater

in former times. It was never, however, the absolute and despotic authority which is sometimes attributed to Indian chiefs. The chief is merely the head or president of the various family combinations, and unless his decisions carry with them the assent of the other leaders they have not much weight. He has no power of compelling work from other members of the tribe. Should he require a new house he must pay for its erection by making a distribution of property, just as any other man of the tribe would do; and indeed it is expected of the chief that he shall be particularly liberal in these givings away, as well as in providing feasts for the people. He is also supposed to do the honours to distinguished visitors. In Captain Dixon's narrative, the following statements concerning the position of the chiefs at the time of his visit are found:—"Though every tribe met with at these islands is governed by its respective chief, yet they are divided into families, each of which appears to have regulations and a kind of subordinate government of its own: the chief usually trades for the whole tribe; but I have sometimes observed that when this method of barter has been disapproved of, each separate family has claimed a right to dispose of their own furs, and the chief always complied with this request."

Power of chiefs limited.

The chieftaincy is hereditary, and on the death of a chief devolves upon his next eldest brother, or should he have no brother, on his nephew, or lacking both of these his sister or niece may in rare cases inherit the chieftaincy, though when this occurs it is probably only nominal. It is possible—as occasionally happens in the matter of succession to property—that a distant male relative may, in want of near kinsmen, be adopted by the mother of the deceased as a new son, and may inherit the chieftaincy. I have not, however, heard of cases of this kind. Should all these means of filling the succession fail, a new chief is then either elevated by the consensus of public opinion, or the most opulent and ambitious native attains the position by making a potlatch, or giving away of property greater than any of the rest can afford. Should one man distribute ten blankets, the next may dispose of twenty, the first tries to cap this by a second distribution, and so on till the means of all but one have been exhausted. This form may in reality become a species of election, for should there be a strong feeling in favour of any particular man, his friends may secretly reinforce his means till he carries his point. In no case, however, does the chieftaincy pass from the royal clan to any of the lesser men of the tribe. On being elevated to the chieftaincy the chief assumes a hereditary name, which is also colloquially used as that of the tribe he rules. Thus there is always a Cumshewa, Skedan, Skidegate, &c.; and since the islands have been frequented by vessels, the word 'captain' is

Succession to chieftaincy.

frequently added to the titular name of the chief in speaking of him to the whites, to signify his rank.

Mysterious
properties.

Certain secrets are reputed to appertain to the office of chief, among which is the possession of various articles of property which are supposed to be mysterious and unknown to the rest of the Indians, or common people (*Haida a-li-ke-a*). A very intelligent Skidegate Indian from whom I derived much information, as he was well versed in the Chinook jargon, told me, for instance, that on the death of the last Skidegate chief, the new chief wished him to perform a dance in honour of the great departed, this being one of the rites which it is necessary that the heir should attend to. The dance is one made by a single man, the performer being naked with the exception of the breech-cloth. When my informant was about to engage in the dance the chief took him aside, showing him various articles of the mysterious *chief's properties*. Among others a peculiar whistle, or cell with vibrating reed tongues, which concealed in the mouth enables the operator to produce strange and startling noises, that may be supposed by those not in the secret to indicate a species of possession in the excited dancer. These things are explained by the chief to his probable successor, and are also known to some of the more important Indians, but not to all. They are, no doubt, among the devices for obtaining and holding authority over the credulous vulgar.

Tshimsian
jester.

Among the Tshimsians in former days, and probably also among the Haidas, a chief had always his principal man, who has considerable authority, and gives advice and instruction to the chief's successor. He never inherits the chieftaincy, however. Each chief with the Tshimsians had also his 'jester,' who is sent on errands of invitation, announces the guests on their arrival, and makes jokes and endeavours to amuse the company, though preserving his own gravity. The jester is not, of course, always in attendance. He receives nothing for his trouble, apparently looking on the position as honourable, and inherits nothing on the chief's death.

No league of
tribes.

It not infrequently happens that a chief grown old, decrepit or poor, though the honourable title still clings to him, is virtually succeeded by some more energetic man, who sways the actions of the tribe in his stead. The village appears to be the largest unit in the Haida system of government, and there has not been any permanent premier chief, or larger confederacy or league of tribes. Such unions may doubtless have been formed from time to time for offensive and defensive purposes, but have not endured.

Offenses atoned
for.

No laws appear to be acknowledged, but any action tending to the injury of another in person or property lays the offender open to reprisals by the sufferer, but may be atoned for, and the feud closed by

payment in blankets or other valuable property to a satisfactory amount. The culprit generally prefers this mode of settlement to having an uncertain retribution hanging over him, and as the value set on property is great, and the disinclination to reduce the store of blankets—which may possibly be accumulating for a prospective distribution—excessive, the restraint is proportionately severe.

Religion and 'medicine.'

It is difficult to decide precisely how much should be included under Religion. the heading *religion*. The older Indians, and indeed those of every age where they have come not too closely in contact with the whites, show a persistent—one might almost say a fervent—reverence for their time-honoured customs, among which, in this case, the giving away of property or *potlatch* and the various dances, are the most prominent. There are no priests, however, nor could I hear of any religious ritual among the Haidas. The medicine or mystery man, or shaman (*Haida skā-ga*), occupies a position perhaps partly partaking of the priestly function, but more closely allied to that of the prophet, sorcerer, or physician. The Tshimsians say that the Haidas had originally no religion whatever, but adopted their ceremonies not a very great while ago. This may account for the use of Tshimsian words in the dances among the Haidas, and the high esteem in which the Tshimsian language is held by them. It is possible that some of the dances described farther on may have, in part, a religious significance and form a portion of the religious ceremonies above referred to.

It is, however, unquestionable that the Haidas have, and had before any missionary leaven spread among them, an idea of a chief deity, or lord of all things, whose dwelling was in some remote, undefined region. This I ascertained by careful inquiry from the Skidegate Indian already referred to, and Mr. Collison, who has been two years among the Masset Haidas as a missionary, and can speak the language with some fluency, confirms me in this statement. The name of this being is *Sun-ī-at-lai-dus*, or *Sha-nung-ī-tlag-ī-das*. His attributes are generally good, but it is difficult to ascertain exactly what they are, owing to the reticence observed by natives in speaking to whites of those of their customs or beliefs which they fear may be ridiculed, but perhaps also in this case to the fact that they have at no time been very precisely defined. The idea of a spirit, soul, or essence being in reality the man, and distinctly separable from the more perishable body, is also firmly rooted in the Haida mind. There is also a recognised principle of evil, called *Hai-de-lān-a*, a name signifying chief of the lower regions. This being is either typified by, or assumes the form of a certain inhabitant of the sea, believed to be the killer whale (*Orca ater*). Indians who lose their lives

Idea of a chief deity.

Power of evil.

- by drowning are taken possession of by the power of evil, and are turned into beings like himself under his chieftainship. Those killed in battle, or even non-combatants accidentally killed during a fight, go at once to the country of *Sun-i-a-tlai-dus*, which is supposed to be a happy region. The spirits of those who die from disease, or in the course of nature, become latent, or pass to an ill-defined Hades, but are from time to time recovered, returning to the world as the souls of new-born children, generally—or always—in the tribe to which they themselves formerly belonged. This new birth may occur in each case five successive times, but after this the soul is annihilated, "like earth, knowing nothing." So at least say some of the Haidas. The medicine-men profess, in many cases, to be able by means of dreams or visions to tell in the person of what child such an one formerly dead has returned—hence a considerable part of the influence they exercise.
- The Indian informant, already several times referred to, told me that the medicine-man had assured him that his brother had returned in the form of a child lately born. He was in doubt whether to believe implicitly or not. I have been told also of a case at Masset, where an old chief dying said to those about him that he would return in the form of a child then about to be born from the wife of one of his relatives. He enjoined them to be careful of the child.
- It would seem also to be believed that before death the soul loosens itself from the body, and finally takes its departure altogether. This, at least, would appear to be implied by the fact that the medicine-men sometimes profess to catch the soul of one about to die. This, however, belongs more strictly to the curative function of the *skā-ga*.
- The office of *skā-ga*, shaman or medicine-man is not, like the chieftaincy, hereditary, but is either chosen or accepted in consequence of some tendency to dream or see visions, or owing to some omen. The would-be doctor must go through a severe course of initiation. He must abstain from connexion with women, and eat very little ordinary food, and that only once a day, in the evening. He goes into the woods and eats 'medicine,' of which the *Moneses uniflora* was pointed out to me as one of the chief constituents. This plant is hot and bitter to the taste. A course of this character continued for some months, or for even a year, causes the body to become thin, and the mind may eventually be somewhat deranged, or at least the *skā-ga* pretends to see strange things. He speaks mysteriously, and soon takes an acknowledged place in the tribe. When sickness occurs he must be in attendance on the patient, and seeks by every means to exorcise the evil spirit which, abiding in the body, may have caused the disease. The greatest effort is to drive out this spirit, and for this purpose he comes armed with his rattle, or with a drum. The house where the

After death.

Transmigration

Departure of
the soul.Initiation of
medicine-man.Curative func-
tion.

patient lies is probably filled with his friends, the *skā-ga*, drumming or rattling and singing about him, seems to strain every nerve to drive away the evil one. The relatives encourage him to redoubled exertions by promises of property, which, in event of recovery, he will be given.

A *skā-ga* has his hair long and tangled, as, in obedience to custom, it is neither allowed to be cut or comb passed through it. This constitutes a part of his 'medicine.' Besides the rattle or drum the most important property of a *skā-ga* appears to be a hollow bone, carved externally; in some cases also inlaid with pieces of haliotis shell, and open at the ends. In this, using a little shred cedar bark to plug the ends, he can enclose the soul or *ka-thun-dai* about to depart, and may succeed in restoring it to the body.

Peculiarities of
medicine-men.

From their position the medicine-men are often able to levy blackmail on the credulous, and profit by this species of priestcraft. At Metla-katla the following incident occurred, and was related to me by Mr. Duncan. This was among the Tshimsians, whose customs in regard to these matters are, however, closely like those of the Haidas:—A medicine-man from an outlying district, coming among the Indians at the mission, put a family into great distress by communicating to them that in walking along, not far off, he had seen the soul of a young girl, had caught it, and for a certain consideration would restore it to the owner, who must otherwise assuredly soon die. The girl indicated was in good health, but some of the relatives were so much alarmed that they came to Mr. Duncan, telling him all the circumstances. He partially reassured them, and finally quieted their fears by frightening the medicine-man himself away.

The *skā-ga* dying, remains still an object of superstition, and his body is not disposed of in exactly the same way with those of mere ordinary mortals. He is not, as they are, boxed up and deposited in little houses in the immediate vicinity of the village, but removed to some distance, in some instances to a place designated by himself before death. The method of sepulture may not be quite uniform, but I can describe that of a medicine-man considered very potent, who died about ten years ago at Skidegate:—On a small island, some miles from the village, is a little box-like hovel, about five feet in height, and nearly square, made of split cedar boards, neatly joined, and roofed with similar planks, on which large stones had been piled to keep the whole firm. The erection stands under a few scattered pine trees, near the rocky shore. A board having fallen out, a good view could be gained of the interior. The side furthest from the water was entirely covered by a neatly made cedar-bark mat. The body leaned against this, in a sitting posture, the knees had originally been drawn up nearly to the chin, but the whole had slipped down somewhat during decomposition. It was

Venerated
after death.

How entombed:

not enclosed in any box, but a large red blanket, wrapped round the shoulders, covered the entire lower portion of the body to the ground. The hair, which was long, was still in place, black and glossy, carefully wound up to form a large knot on the top of the head, through which a couple of carved bone pins or skewers were stuck. A carved stick, like those used in dancing, rested in one corner, and before the knees was a square cedar box, which no doubt contained various other properties. Had I not had with me an Indian of the tribe, I should have been tempted to investigate further. The face was the only part of the body uncovered, and the flesh appeared to have been partly dried on the bones, giving it a mummy-like aspect. I mention this fact as it is believed both at Skidegate and Masset, and probably generally among the Haidas, that the bodies of medicine-men do not decay like those of others, leaving only the bones, but dry up without decomposition. In this particular case, it is said among the people of the tribe that if anyone looking at the dead man should see a skeleton only, he or some of his near kinsfolk will surely soon die, whereas if flesh is seen the omen is propitious.

Ghostly apparition.

Of another *skā-ga* entombed near the Skidegate Village, I was told by a Haida that on one occasion he was returning to the village, about twilight, when, on looking to where he knew the tomb to be, he saw the *skā-ga* himself, standing erect with his medicine rattle in his hand. My informant was much frightened, and on getting to the village told the people what he had seen, causing no small commotion among them, for the apparition was universally accepted as an evil omen. Shortly afterwards his wife, brother, brother's wife, and two sisters went, with others, to Victoria, and all taking small-pox died there.

A medicine-man is entitled to take from the grave of his predecessor any of his peculiar properties. The privilege is, however, not always or immediately made use of, and it may probably be necessary to wait for some dream or omen before doing so.

Incantation for a wind.

The following method of procedure to obtain a fair wind, though not confined in practice to medicine-men, but known to most of the Haidas, may serve to show the childish nature of their mystery performances. An Indian fasting, shoots a raven, quickly singes it in the fire, and then going to the edge of the sea, sweeps it four times on the surface in the direction in which the wind is desired. He then throws it behind him, but afterwards picking it up, sets it in a sitting posture at the foot of a spruce tree, facing toward the required wind. Propping its beak open with a stick, he then requests a fair wind for a certain number of days, and going away lies down and covers himself up with his blanket, till a second Indian asks him for how many days he has required the wind, to which question he answers.

There are among the neighbouring Tshimsians four 'religions,' or ^{Religions among the Tshimsians.} systems of rites of a religious character. These have no relation to the totems, but divide the tribe on different lines. They are known as (1) *Sim-ha-lait*, (2) *Mi-hla*, (3) *Noo-hlem*, (4) *Hop-pop*. The first is the simplest and seems to have no very distinctive rites. The central figure of the worship of the second was at Fort Simpson a little black image with long hair known as "the only one above." The third are "dog-eaters," a portion of their rite consisting in killing and cutting, or tearing to pieces, dogs, and eating the flesh. ^{Rites and initiation.} They eat in reality, however, as little of the flesh as they can, quietly disposing of the bulk of it when out of sight. The *hop-pop* or "cannibals" are those who, in a state of real or pretended frenzy, bite flesh out of the extended arms of the people of the village as a part of their rite. When they issue forth for this purpose they utter cries like *hop-pop*—whence their name. On this sound being heard all but those of the same religion get out of the way if they can, frequently pushing off in canoes for this purpose. Those of the same creed, and brave, resolutely extend their arms to be bitten. A man may belong to more than one religion, and is in some cases even forced to become initiated into a second. If, for instance, one should pass where dog-eaters are holding a solemn conclave, he may be seized and initiated as a dog-eater *volens volens*. Great hardships are sometimes endured during initiation. The more savage religions ^{Deception practised.} pretend to mysterious supernatural powers, and go to great pains sometimes to delude the common people, or those of other creeds. At Fort Simpson, for instance, a young chief was on one occasion carefully buried in the ground beforehand. When discovered the operators were pulling at a rope, and were supposed to be drawing the chief underground from the back of an island some way off. The rope after a time breaking, great apparent excitement occurs among the operators, who say the chief is now lost, but catching sticks begin to dig in the ground, and soon unearth him to the great amazement of the vulgar. In this case, however, the cold and cramped attitude so affected the chief that he was lame for life. They instil the truth of such stories especially in the minds of the young, who firmly believe in them. At Fort Simpson, in former days, they have even got up such things as an artificial whale, in some way formed on a canoe. This appeared suddenly on the bay, seemingly swimming along, with a little child on its back.

Potlatch or distribution of property.

The distribution of property, or *potlatch* as it is called in the ^{Custom widespread.} Chinook jargon (*Haida, kie-is-hil*), implying, as it appears at first sight, such entire self-abnegation and disregard of the value of slowly accu-

culated wealth, requires some explanation. The custom thus named is very widely spread, extending not only to all the coast tribes of British Columbia and its adjacent islands, but also to the native inhabitants of the interior of the Province, of entirely different stocks. I have been able to ascertain more about this custom among the Haidas than elsewhere. Whether in all the other tribes it is so perfectly systematized, or carried out precisely in the same way, it is impossible at present to tell, but among the inhabitants of at least the whole northern part of the coast the usage appears to vary very little.

Method of distribution of property.

The potlatch besides being a means of combining labour for an industrial 'bee,' for purposes in which individual effort is insufficient, is also a method of acquiring influence in the tribe, and in some cases, as we have seen, of attaining even to the chieftaincy. The more frequently and liberally an individual thus distributes property, the more important he becomes in the eyes of his tribe, and the more is owing to him when some other member performs the same ceremony. Only in certain special circumstances are the blankets—which generally constitute the greater part of the property distributed—torn into shreds and destroyed. In most cases it is known long beforehand that a certain man is about to make a distribution, for the purpose of raising a house, cutting out and erecting a new carved post, or other exertion. Some months previously, among the Haidas, he quietly distributes among his friends and the principal members of the tribe his property, be it in blankets or money. The mode of distribution and value of property given to each person is thoroughly systematized, and all the members of the tribe know beforehand how many blankets go to each. A short time before the ceremony all this property is returned with interest; a man who has received four blankets, giving back six, or some larger number in something like this ratio. This retention of a certain amount of the property and its return with increase, appears to be looked upon as an honour by those to whom it is given out. The members of the tribe are then called together for a certain date, and at the same time parties from other, and perhaps distant, villages are invited. The work in hand is accomplished, the man for whom it is done making feasts of the best he has for his guests, and the toil being varied by dancing and gambling with the gaming-sticks, which occupy all the time not more profitably employed. The work finished, the distribution takes place, and shortly afterwards all disperse.

Occasions on which practised.

It is usual to make a potlatch on the occasion of tattooing a child, and at other stages in its advance toward manhood. When it is desired to show an utter disregard of worldly wealth, the blankets are torn into strips and scattered among the crowd, and money is also

strewn broadcast. This procedure is sometimes followed in competitions for the chieftaincy, already referred to. A similar practice is also a method of showing rage or grief. At Masset, lately, it became known to a father that a young man had made improper advances to his daughter. The father immediately, in great anger, tore up twenty blankets, which not only served as an outlet for his feelings, but placed the young man under the necessity of destroying a similar number of blankets; and in this case, not being possessed of sufficient property, those of the young man's totem-clan had to furnish by subscription the requisite number, or leave upon themselves a lasting disgrace. The feelings of the subscribers were not naturally of the kindest toward the young man, but they did not in this case turn him out of the tribe, as they had a right to do *after* having atoned for his fault.

Among the Tshimsians an ordinary man confines his potlatch or *yak* to those of his own village, while a chief generally, or often, invites people from other villages also. The chief may be assisted in giving potlatches by his people. Should he desire help of this kind, he gives a feast with many different dishes, to which all are invited. The next day a drum is beaten for him by his jester in a peculiar manner, when all who have been at the feast come together with gifts, which are afterwards, with those belonging to the chief himself, given away.

Dancing ceremonies.

The dance is closely connected with the potlatch ceremonies, but also takes place in some instances without the occasion of a giving away of property. In most of the dances the Tshimsian language is used in the song, which would appear to indicate that the ceremonial has been borrowed from these people. Notwithstanding the old-time hostility of the Haidas and Tshimsians, the former profess a great liking for the Tshimsian language, and many of them speak it fluently.

Six kinds of dancing ceremonies are distinguished, and are designated in the Skidegate dialect by the following names:—(1) *Skā-ga*, (2) *Ska-dul*, (3) *Kwai-o-guns-o-lung*, (4) *Ka-ta-ka-gun*, (5) *Ska-rut*, (6) *Hi-atl*. Of these I have only witnessed No. 3, the description of the others being at second-hand from the intelligent Skidegate Indian already more than once referred to.

1. *Skā-ga* is performed on occasions of joy, as when friendly Indians arrive at a village in their canoes, and it is desired to manifest pleasure. A chief performs this dance. He takes his stand in the house at the side of the central fire furthest from the door. He should wear over his shoulders one of the *na-xin* or Tshimsian blankets, made of fine cedar-bark and the wool of the mountain goat. He wears, besides, the

best clothes he may happen to have, and on his head an ornament made of the stout bristles from the whiskers of the sea-lion. These are set upright in a circle, and between them feather-down is heaped, which as he moves is scattered on all sides, filling the air and covering the spectators. He dances in the usual slouching way common among the Indians, bending his knees, but not lifting his feet far from the ground. The people, sitting around in the fire-light, all sing, and the drum is continually beaten. This dance may last half an hour or an hour.

Ska-dul and
Kwai-o-guns-o-
lung.

2. The dance distinguished as *Ska-dul*, appears to be merely the beginning of that known as (3) *Kwai-o-guns-o-lung*. Any man who knows the mode of singing starts the dance alone, when it is called *Ska-dul*, soon others join in, and it becomes No. 3. This is performed by no particular number of people, the more the better, and occurs only when a man desires shortly to make a house. The man himself does not dance, nor does any giving away of property take place. The women occupy a prominent place in this dance, being carefully dressed with the little marks and *na-xin* or cloaks previously described. One man performs on a drum or tamborine to which all sing, or grunt in time, shuffling about with a jerky motion as they do so. There is a master of the ceremonies who leads off the chorus. Rattles are freely used. The song is in praise of the man who intends to build, and also of the dancers. It eulogises his strength, riches, and so on, and is in the Tshimsian language.

Ka-ta-ka-gun.

4. *Ka-ta-ka-gun*. This is performed by the male relatives of a man's wife, and takes place when a house has been finished, the owner at the same time making a distribution of property. The dancers are attired in their best, ornamented, and with faces painted, but no birds'-down is used. It is performed in the newly finished house, and may occupy half an hour or an hour. The man who makes the distribution does not dance. All sing in the Tshimsian language.

Ska-rut.

5. *Ska-rut*. One man performs this dance, but is generally or always paid to do the duty for the person more immediately concerned. It takes place some days before a distribution of property, on the occasion of such an event as the tattooing of a child or death of a relative or friend. The dance is performed by a single man, naked with the exception of his breech-cloth. In the first part of the dance, which appears to be intended to simulate a sort of possession or frenzy, one of the grotesque wooden masks is worn, and this is the only dance in which they are used. The wearing of the mask is not, however, absolutely necessary, but is a matter of choice with the performer. Getting heated in the dance, he throws the mask away, snatches up the first dog he can find, kills him, and tearing pieces of his flesh eats them.

Mask.

This dance is not performed in the house as the others are, but at large through the village. The usual present tariff for the performance of the ceremony is about ten blankets. On enquiring what the feelings of the man might be whose dog was devoured, I found that afterwards the dog is appraised and paid for to the satisfaction of all parties. This is characteristic of the manner in which, among the Haidas themselves, the principle of nothing for nothing is strictly carried out.

3. *Hi-atl*. This dance is very frequently indulged in, and is on occasion of any joyful event, as the arrival of visitors, &c. It is performed by several or many men, who wear feathers in their hair and paint their faces. The Haida language is used in the song. No distribution of property happens, except in the case of the dance being to denote the conclusion of mourning for a dead friend. In this instance a potlatch occurs by the former mourner, who invites his friends together to dance with him.

Gambling is as common with the Haidas as among most other tribes, which means that it is the most popular and constantly practised of all their amusements. The gambler frequently loses his entire property, continuing the play till he has nothing whatever to stake. The game generally played I have not been able to understand clearly. It is the same with that of most of the coast tribes, and not dissimilar from gambling games played by the natives from the Pacific coast to Lake Superior. Sitting on the ground in a circle, in the centre of which a clean cedar mat is spread, each man produces his bundle of neatly smoothed sticks, the values of which are known by the markings upon them. They are shuffled together in soft teased cedar bark, and drawn out by chance.

Social customs.

Some points connected with the social relations of the Haidas have already been touched upon, others may be noted here.

A man wishing to marry, informs his mother on what girl his heart is fixed, and she, going to the mother of the beloved one (sweetheart or *ka-ta-dha*), endeavours to arrange the match. An understanding having been arrived at, the man, when ready, invites his friends to accompany him, and going together to the house of the girl's parents, they enter, and sit down around the fire, beside which the girl and her friends also are. The young man's friends then speak in his favour, recommending him to the father of the girl, and praising his good qualities. When the talk is finished, the girl rises, and going to where her would-be husband is, sits down beside him and takes his hand. The ceremony is then complete, and the father of the girl gives

various articles of property to her, constituting her dowry. She is led away by her husband, but after a time returns on a visit to her parents, bringing presents, generally of food, from her husband.

Polygamy.

Marriage is contracted early. Polygamy is practised, but not extensively; it was formerly more usual, but was always mainly or entirely confined to recognised chiefs. I could hear of but a single instance in which a man yet has two wives. This case is at Skidegate. Three or four wives were not uncommon with a chief in former days, and it was told to me as a tradition by a Haida that a Tshimsian chief at one time had ten wives. As the women do not contribute materially to the support of the family, attending only to the accessory duties of curing and preserving the fish, it is probably difficult for a man to maintain many wives. The women appear to be well treated on the whole, are by no means looked upon as mere servants, and have a voice in most matters in which the men engage. Children are desired, and treated as well as the mode of life and knowledge of the Haida admits. Very few children are now, however, seen about some of the villages, the women resorting to Victoria for purposes of prostitution. Their husbands, be it said to their shame, frequently accompany them, and live on their ill-gotten gains. It is said that in the early days of their contact with the whites, the Haidas were distinguished by good morals. If so, they differed from most of the coast tribes, among whom great laxity has always prevailed. Female chastity is certainly not now prized.

Training of girls.

When a girl is about to reach maturity she must attend to various ceremonies, and pass through certain ordeals. It was the custom that she should wear a peculiar cloak or hood at that time for several months, or even half a year. This was made of woven cedar-bark, nearly conical in shape, and reached down below the breast, though open before the face. It was, I believe, called *ky-xe*. The face was painted with the powdered fungus already alluded to, and fasting more or less severe was practised. It was also customary to screen off a corner of the lodge and give the girl a separate fire, and allow her to go out and in by a separate door at the back of the house. This was connected with an idea of ceremonial uncleanness. Did she require to pass out by the front door, it was necessary first to remove all the arms and various other things. In meeting men, the face was to be quickly covered with a corner of the blanket. These or other similar customs were also in vogue among the Tshimsians, whose practices so closely resemble the Haidas in most respects. Among these people great care was taken to teach the girls submission, contentment, and industry. At certain times they were not allowed to lie down to sleep, but if overcome with drowsiness must prop themselves in a sitting posture

between boxes. Before drinking, the cup must be turned round four times in the direction of movement of the sun. It was also usual for the mother to save all hairs combed out of the head of the girl, and twist them into cords, which were then tightly tied round the waist and ankles, and left there till they fell to pieces of themselves. This was supposed to give a fine shape to the body. In eating, the girl must always sit down, to prevent a too great corpulence. If orphaned the various ceremonies must be again performed by the girl, even though already all attended to.

Among the Tshimsians peculiar ceremonies exist in connection with the 'bringing out' of young men and women, and it is an occasion of public feasting. In the case of a young woman, the people being all collected, a curtain is raised, and she is seen sitting with her back to the spectators, peculiarly dressed, and surrounded by a circle of upright 'coppers,' if enough can be mustered. She then begins to sing, or, if she does not, an old woman begins to sing near her, and she becoming encouraged joins. The old woman then gradually drops her voice till the novice is singing alone. She then eventually makes a dance before all the people. The songs and dances are practised before the time for the rite arrives. Similar customs probably exist among the Haidas, though I did not learn any details concerning them.

With the Haidas a first-born son may be called by the name of the mother's eldest brother, the second-born after the mother's second brother, or by one of the additional names of the first. Should the mother have no brother, the name of some dead friend is chosen, or in cases where the medicine-man reveals the return of some one formerly dead in the new-born child, the name of the person supposed to be thus returning to the tribe takes precedence of all others. A chief's son is named by its mother after consultation with a medicine-man, whom she pays. He takes a night to think, and mayhap dream, about it. Thereafter he gives the name of a deceased male relative on the mother's side, which is adopted. The ceremony of naming is witnessed by many, and presents are given. A sister of the father's holds the child when named, and becomes its 'godmother' afterwards. For this she receives presents from the father, and from the boy himself when grown up if she has used him well. The next ceremony is that of piercing the lobes of the ears and septum of the nose, when gifts are again distributed, the godmother-aunt coming in for a good share. Four times in all a youth changes his name, always taking one from his mother's family. A potlatch and tattooing of the youth takes place on each occasion except the first, when the latter is omitted. Also a house-building bee. On the last of these occasions the young

Tshimsian
practises.

Stages in ad-
vance to man-
hood.

man is aided by his mother's people, makes the potlatch from his own house and in his own last-adopted name. Dancing and singing are in order at all potlatches. The first house-building is called *tux-kuxo*. The second *ki-au-ni-gexa*. The third *xashl*. The fourth *tlo-xo-kis-til*.

Slavery.

Slavery is intimately interwoven with the social system of the Haidas, as with that of most of the tribes of the coast. Slaves were formerly common among them, expeditions being undertaken—especially northward to the country about Sitka, where the totems are different—for the special purposes of securing slaves. The intertribal wars along the coast have now ceased, however, and such piratical expeditions have also been abandoned owing to the wholesome dread of gunboats. Slaves, in consequence, are becoming scarce, and the custom is dying away. A slave is called *elaidi* in the Haida language. They appear to have been formerly under the absolute rule of their respective masters, and were sometimes cruelly treated. In some cases a slave has been killed to bury beneath the corner post of a new house. They are veritable hewers of wood and drawers of water. They can be sold, and are supposed at the present time to be worth about two hundred blankets each, the price having risen owing to their scarcity. Children born of slaves are also slaves.

One slave still remains among the Gold Harbour Haidas. There are none at Skidegate or other of the southern villages, but a considerable number at Masset and the northern villages. Slaves sometimes regain their freedom by running away, but should they return to their native place are generally so much despised that their lives are rendered miserable.

Sickness and death.

When a man falls sick it devolves upon his brother to call in the medicine-man, and also to invite the friends to the house of sickness, and provide them with tobacco to smoke. The house is thus generally full of sympathising Indians, with smoke, and the noise of the medicine-man's performances. Should the sick man die, the body is generally enclosed in a sitting posture in a nearly square cedar box, which is made for the purpose by all the Indians conjointly; or, if they do not wish to make it, they subscribe to purchase from some one of their number a suitable box. The coffin-box being the same in shape as those used for ordinary domestic purposes, there is generally no difficulty in securing one. In either case the brother, or other near relative of the deceased, makes a potlatch, or distribution of property, to repay the others for their labour or expense.

Entombment.

If a man of ordinary reputation only, dies, his body (*tl-kō-da*) is put at once into the coffin-box (*sa-tling-un*), and is then stored away in the tomb-house (*sa-tling-un-nai*), which is generally a little, covered shed behind the house, or in the immediate neighbourhood of the village.

This tomb is also made by the combined labour of the men of the village and paid for in the same way as in the case of the coffin-box. In it may be placed but a single body, or two or more—those of relatives. Should the dead have been a man of great importance, or a chief, the box containing the body is placed in the house inhabited during life, the other occupants finding quarters elsewhere as best they can. The clothes and other articles of property of the dead man are arranged about him, and he sits in state thus for perhaps a year, no one removing any of the things. Indians from another village, however, may come to see the body, and do so. The body once consigned to the tomb-house is now left there, but it was formerly the custom in the case of chiefs to open the tomb from time to time and provide the body with fresh blankets or robes. This is said never to have been done to the bodies of the less important members of the tribe, and to have been long in disuse; it is a common practice among the Salish Indians of the interior of British Columbia. Both among the Haidas and Tshimsians the dead were also formerly burnt as an occasional or not unfrequent practice. In this case the ashes were collected and put in a box. This is never now done, but numerous instances occurred in the last generation.

Burial customs

After the body has been entombed it becomes necessary sooner or later, if the deceased has been a person of any importance in the tribe, to erect a carved post. The Indians again collect for this purpose, and are repaid by a distribution of property, made by the brother of the deceased or other relative to whom his estate has come down as next in order of descent. The post erected, though sometimes equally ponderous with the carved posts of the houses, is not generally so elaborate. In many cases it consists of a plain upright, tapering slightly towards the lower end, or that inserted in the ground, while the upper bears a broad board, on which some design is carved or painted, or any 'coppers' formerly belonging to the dead man are attached.

Monumental posts.

The custom of placing the bodies of the dead in canoes, which may either rest on the ground or be fixed in a tree, does not obtain among the Haidas, nor did I see any instance of the use of trees as receptacles of coffin-boxes, as practised among several other tribes of the coast.

The brother of the deceased inherits his property, or should there be no brother, a nephew, or the sister, or, failing all these, the mother. Occasionally some distant male relative may be adopted as a new son by the mother, and be made heir to the property. The wife may in some cases get a small share. As soon as the body has been enclosed in the coffin-box, and not before, the brother or other heir takes possession. When it can be amicably arranged, he also inherits the

Inheritance.

wife of the dead man, but should he be already married, the nephew or other relative on whom the succession would next devolve is supposed to marry the relict. Should there be no relative to marry her, she may be married again to any other man.

Totems.

A single system of totems (Haida, *kwalla*) extends throughout the different tribes of the Haidas, Kaiganes, Tshimsians and neighbouring peoples. The whole community is divided under the different totems, and the obligations attaching to totem are not confined by tribal or national limits. The totems found among these peoples are designated by the *eagle*, *wolf*, *crow*, *black bear* and *fin-whale* (or *killer*). The two last-named are united, so that but four clans are counted in all. The Haida names for these are, in order, *koot*, *koo-ji*, *kit-si-naka* and *sxa-nu-xā*. The members of the different totems are generally pretty equally distributed in each tribe. Those of the same totem are all counted as it were of one family, and the chief bearing of the system appears to be on marriage. No one may marry in his or her own totem, whether within or without their own tribe or nation. A person of any particular totem may, however, marry one of any other indifferently. The children follow the totem of the mother, save in some very exceptional cases, when a child newly born may be given to the father's sister to suckle. This is done to strengthen the totem of the father when its number has become reduced. The child is then spoken of as belonging to the aunt, but after it attains a certain age may be returned to the real mother to bring up.

Totems and
slavery.

An Indian on arriving at a strange village, where he may apprehend hostility, would look for a house indicated by its carved post as belonging to his totem, and make for it. The master of the house coming out, may if he likes make a dance in honour of his visitor, but in any case protects him from all injury. In the same way, should an Indian be captured as a slave by some warlike expedition, and brought into the village of his captors, it behoves any one of his totem, either man or woman, to present themselves to the captors, and singing a certain sacred song, offer to redeem the captive. Blankets and other property are given for this purpose. Should the slave be given up, the redeemer sends him back to his tribe, and the relatives pay the redeemer for what he has expended. Should the captors refuse to give up the slave for the property offered, it is considered rather disgraceful to them. This at least is the custom pursued in regard to captives included in the same totem system as themselves by the Tshimsians, and it is doubtless identical or very similar among the Haidas, though no special information on this subject was obtained from them.

Tattooing.

Tattooing, as already mentioned, is universal among the Haidas,

the legs, arms and breasts being generally thus ornamented. Among the Tshimsians it is occasionally practised. The design is in all cases the totem-crook of the bearer.

The strictness of the custom of payment for privileges granted, and repayment for losses or injuries sustained, almost necessitated the definition of a currency of some kind. Among most of the coast tribes the dentalium shell was prized, but not so much as a means of exchange among themselves as for barter with the Indians of the interior. By the Haidas the dentalium is called *kwo-tsing*, but as these people were by their position debarred from the trade with the interior, it was probably never of so great value with them. It is still sometimes worn in ornaments, but has disappeared as a medium of exchange.



Length, about 18 inches
or 2 feet.

Another article of purely conventional value, and serving as money, is the 'copper.' This is a piece of native metal beaten out into a flat sheet, and made to take the form illustrated in the margin. These are not made by the Haidas,—nor indeed is the native metal known to exist in the islands,—but are imported as articles of great worth from the *Chil-kat* country, north of Sitka. Much attention is paid to the size and make of the copper, which should be of uniform but not too great thickness, and give forth a good sound when struck with the hand.

At the present time spurious coppers have come into circulation, and though these are easily detected by an expert, the value of the copper has become somewhat reduced, and is often more nominal than real. Formerly ten slaves were paid for a good copper, as a usual price, now they are valued at from forty to eighty blankets.

The *blanket* is now, however, the recognised currency, not only among the Haidas, but generally along the coast. It takes the place of the beaver-skin currency of the interior of British Columbia and the North-west Territory. The blankets used in trade are distinguished by points, or marks on the edge, woven into their texture, the best being four-point, the smallest and poorest one-point. The acknowledged unit of value is a single two-and-a-half-point blanket, now worth a little over \$1.50. Everything is referred to this unit, even a large four-point blanket is said to be worth so many blankets. The Hudson Bay Company, at their posts, and other traders, not infrequently buy in blankets, taking them—when in good condition—from the Indians as money, and selling them out again as required.

Blankets are carefully stowed away in large boxes, neatly folded.

A man of property may have several hundred. The practice of amassing wealth in blankets, no doubt had its origin in an earlier one of accumulating the sea-otter and fur-seal robes, which stood in the place of blankets in former days. This may help to explain the rich harvest of these skins which the first traders to the Queen Charlotte Islands gathered.

Payment for
privileges.

Besides the payments already mentioned, as exacted from a stranger wishing to fish or gather berries in the territory of another, the Tshimsian Indians, who sometimes resort to the southern end of the islands to hunt the sea-otter, are forced to pay the neighbouring tribe for the privilege, though the chase is carried on on the open sea. Certain men, too, supposed to be specially skilled in various kinds of work, are regularly paid for their services. This is expressly the case with workers in wood and those competent to carve and paint the peculiar posts.

Trade in oolachen
grease.

Oolachen grease, bought from the Tshimsians, is paid for in blankets, while a return trade in canoes—in the making of which the Haidas excel—is conducted on the same basis.

While at Cumshewa Inlet, we witnessed the arrival of some Tshimsian Indians who had come in canoes loaded with oolachen grease, hoping to sell it to the Haidas. Veritable merchants, ready if they find no market here, to go on to the next village. The sky was just losing the glow of sunset when the two canoes were seen coming round the point. The Haidas, looking attentively at them, pronounced them Tshimsians, and proved to be correct. The greater number of the occupants of the canoes were women, all fairly well dressed, and wearing clean blankets to good appearance on their arrival among strangers. The faces of some of them, covered with a nearly black coat of gum and grease, had a wild aspect, which was rendered rather comical, however, by the various and inappropriate nature of the hats and caps—all of civilized patterns—which they wore. Each of the canoes has a couple of masts, to which the light sails are now tightly clewed up, but from the foremost canoe floats a wide strip of red bunting. The paddles are dipped with a slow, monotonous persistency indicative of the close of a long day's work, and they tell us they have only slept twice since leaving Kit-katla. Arrived at the beach opposite the Haida village, the canoes are stranded, and the villagers crowd round to render assistance. The bark boxes holding the precious grease are carefully set in the water, beside the canoes. Kettles, mats, paddles and all the varied articles of the travelling outfit are carried ashore. The canoes are hauled up by united exertion, the boxes of grease carefully carried beyond high-water mark, and covered with brush; and in half an hour, the travellers, distributed

among the houses of the village, are found at their evening meal. Business does not seem to occupy their attention; they will remain here several days to talk about that.

Arts and Architecture.

Under this special heading a few points may be taken up, some of which have already been incidentally referred to in general terms.

The primitive sea-otter or seal skin cloak of the Haidas has already been described in extracts quoted from old authors, together with the dressed skin undershirt (p. 106, B), while of the armour of skin and split sticks little can now be learnt. The *naxin*, or dancing shawls made by the Tshimsians, so much prized, and have been described, and the head-dress worn at the same time with the *naxin* mentioned. This consists essentially of a small, nearly flat mask (one in my possession is 6 inches long by $5\frac{3}{4}$ wide, and is represented in Fig. 4), fixed to an erection of cedar bark, feathers, &c., in such a manner as to stand erect above the forehead of the woman. At the back depends a train, which may be made of cloth, but should have ermine skins sewn on it. These masks are frequently well carved to represent a human face not unpleasant in expression, and have the teeth and eyes formed of inlaid *Haliotis* shell. Dancing costume.

On ordinary occasions a head-covering is usually dispensed with, unless it be some old hat of European style. The women, nevertheless, make, and occasionally wear, the peculiar basket-work hats common on the coast. These have the form of a rather obtuse cone, of which the sides are hollowed and the apex truncated. They are generally ornamented by painting in black, blue or red, in the conventional style common among these people. The feet are almost invariably bare. Basket-work hats.

Leggins ornamented with puffin beaks have been referred to as occasionally adopted as a part of the dancing costume. A species of castinet or rattle (one of which is represented in Fig. 25,) is also made from these for use in dancing. Each beak is threaded to a thin strip of sinew, and they are then attached at short intervals to the circumference of each of a couple of thin wooden hoops, the diameter of the larger of which may be 8 or 9 inches; of the smaller a little less. A cross-bar connects the two hoops, and being held in the hand, a slight motion in rotation being imparted by the wrist, causes the dry, horny beaks to rattle together. Ornaments of puffin bills.

Masks are to be found in considerable numbers in all the villages, and though I could hear that they were employed in a single dance only, it is probable that there may be other occasions for their use. The masks may be divided into two classes—the first, those which

**Human and
bird masks.**

represent human faces, the second those representing birds. Figures 1, 2 and 3 represent the first class, Fig. 5 the second. They are carved in wood. Those of the first class are usually large enough amply to cover the face. In some cases they are very neatly made, generally to represent an ordinary Indian type of face without any grotesque idea. The relief of the work is generally a little lower than in nature. Straps of leather, fastened to the sides of the mask, are provided to go round the head of the wearer, or a small loop of cedar-bark string is fixed in the hollow side of the mask, to be grasped by the teeth. The top of the forehead is usually fringed with down, hair or feathers. The eyes are pierced to enable the wearer to look out, and the mouth is also often cut through, though sometimes solid, and representing teeth. Grotesque masks are also made in this style, but none were observed to have a smiling or humorous expression. The painting of the masks is, according to taste, in bars and lines, or the peculiar curved lines with eye-like ovals found so frequently in the designs of the coast Indians. The painting of the two sides of the face is rarely symmetrical, a circumstance not arising from any want of skill, but intentionally brought about. Of the second class of masks, representing birds, there are various kinds. One obtained at the Klue Village had a beak five or six feet long projecting from the centre of a mask not much unlike those above described. The beak was painted red, and the whole evidently intended to represent the oyster-catcher common on the coast. Another mask represents the head of a puffin, (Fig. 5) and is very well modelled. It is too small within, however, to allow the head to enter, and must have been worn fixed to the top of the head.

Rattles.

Rattles are also used chiefly in dancing. These are of two principal types. First and most usual are plain spheroidal or oval rattles, generally considerably flattened in shape. They are carved in wood with great neatness, the wood being sometimes reduced to a uniform and very small thickness throughout. Each is made in two pieces, which are fixed together generally by small threads of sinew passed through holes in their edges. Small round pebbles from the beach are placed within. The representation of a human face, which may be plain or coloured, according to the maker's taste, is generally found on each side of these rattles, though some are almost entirely plain. Rattles of this sort are represented in figures 16 and 17. The second species of rattle is much more elaborate in form, is highly prized, and apparently used only by persons of some distinction. These are made in the form of a bird, the handle being in a position corresponding with the bird's tail. Accessory carving of a very elaborate character is sometimes found on these rattles, which can scarcely be described at

length here, but is shown in Fig. 26. They are generally carefully painted with red, blue and other colours. Rattles in other forms are also found; one was seen to resemble a killer whale, with a greatly exaggerated back fin. (Fig. 19.)

A carved stick is sometimes held in the hand in dancing, and struck upon the floor in time with the motion of the feet. Several of those which I have seen are about five feet in length, and are carved much in the style of the posts which are set up in front of the houses. Figures of men and conventionalized representations of animals appear to be seated one above another up the length of the stick.

A small apparatus held in the mouth to produce a peculiar noise when dancing, has been mentioned in connection with that custom on a former page. One which I obtained consisted of a wooden tube roughly oval in section, three-quarters of an inch in greatest width, with a length of an inch and a quarter. This is composed of two pieces tied together with a strip of bark, and within it are placed two vibrating pieces, each composed of two flat pieces of wood or reed tied together. In a box in one of the old houses in Parry Passage several such cells were found fitted in trumpet-shaped tubes about a foot in length made of cedar wood, each being composed of two pieces.

In describing the performance of the medicine-men (p. 123 B.) a peculiar charm, or implement by which the departing soul may be caught and perhaps replaced, was referred to. This is made from a piece of bone, which from its size and general shape might be part of a human femur, but may possibly be that of a bear. This bone is pared down so as to have an almost perfectly symmetrical form, the ends being somewhat more expanded than the middle. A human face, often grotesque, ornaments the centre of one side, the remainder of a human figure being sometimes carved so as to extend round over the back in a more or less cramped attitude. The ends are slit, the slit in each instance passing through both sides of the bone, and representing the mouth of a creature the eyes and nostrils of which are rudely indicated in a conventional manner above. The upper side of the bone is pierced by a couple of holes for its suspension over the breast by a string which passes round the neck. A few small holes, probably for the attachment of tassels or other little ornaments are sometimes made in the lower side. Some examples are neatly inlaid with fragments of haliotis shell. The dimensions of two good specimens are, No. 1—Length $6\frac{1}{2}$ inches; vertical diameter in centre, 1 inch, horizontal diameter, $\frac{7}{8}$ inch; vertical diameter at ends, $1\frac{1}{4}$ inch; horizontal diameter at one end, 1 inch, at the other, $\frac{7}{8}$ inch; depth of slit at ends, $1\frac{1}{2}$ inches. No. 2—the dimensions in the same order, $7\frac{1}{2}$; 1; $\frac{3}{4}$; $1\frac{3}{8}$; 1; $\frac{3}{4}$; $1\frac{1}{2}$ inches. The first of these is that represented in figure 28.

Bone ornaments.

Bone pins, more or less carefully carved, are used by the medicine-men to secure the knot into which they tie up their hair; and pieces of bone carved to represent whales, birds, human figures, or combinations of these are not unfrequently found, though now seldom worn. They served formerly for ornaments, some of the smaller being probably ear-rings.

Speaking doll.

A peculiar and very ingenious speaking doll was obtained at Skidegate. This did not seem to be a mere toy, but was looked upon as a thing of worth, and had previously been used, in all probability, as an impressive mystery. It consisted of a small wooden head, $3\frac{1}{2}$ inches high by $2\frac{1}{2}$ inches wide and 2 inches deep from back to front, composed of two pieces of wood hollowed till quite thin, and the front one carved to represent a grotesque face, with a large round open mouth with projecting lips. The two wooden pieces had then been neatly joined, a narrow slit only remaining within the neck, and serving for the passage of air, which then impinging on a sharp edge at the back of the cavity representing the mouth, makes a hollow whistling sound. To the neck is tied the orifice of a bladder, which is filled with some loose elastic substance, probably coarse grass or bark. On squeezing the bladder sharply in the hand a note is produced, and on relaxing the pressure the air runs back silently, enabling the sound to be made as frequently as desired.

Dishes and vessels.

Most of the ordinary household utensils are made of wood, or rather it may be said were so made, for at the present day tin and cheap earthenware dishes are rapidly superseding those of native manufacture. Several distinct types of wooden dishes may be distinguished, and these appear to have been followed by the maker with little variation except in the detail of ornamentation. One form, used to hold berries and other food, is a tray of oblong outline, the length being about one and one-third times the width, and the depth comparatively small. These are cut out of solid wood, the edge being slightly undercut within, and the bottom within rounded though externally angular. The outer ends are generally the sides occasionally ornamented by incised carving or painting. The edge is frequently, in the better examples, set with a row of the strong, calcareous opercula of *Pachypoma gibberosum*. These trays are often ten feet or more in length (Fig. 31). Another very favourite form (represented in Fig. 20) may be said to be boat-shaped, the hollow of the dish being oval in outline, but provided at the ends with prow-like wooden projections which serve as handles. One of these is generally carved to represent the head of an animal, the other the tail and hind legs. These dishes are seldom more than eight or ten inches in length, and curve upwards from the middle toward the ends. Another form is oblong in outline, but nearly

as deep as wide. Seldom more than about fifteen inches in length. The bottom in the larger of these vessels is frequently a separate flat piece of wood neatly joined. One end of many of these dishes is carved to represent the head of a beaver or other animal, while the other carries a representation of the legs and tail (Figs. 30 and 32). Other carvings may ornament the sides. This form is sometimes varied in the smaller sizes by making the vertical profile of the longer edges correspond to a graceful curve instead of keeping to one plane. Another modification of this type is found in a dish to one end of which a broad, flat expansion carved to represent the tail of a bird is fixed, while the head projects from the opposite end. The bird is represented as lying on its back when the dish is in its proper position, the hollow being made apparently in the bird's breast. One of these is represented in Fig. 33. Very large dishes are still occasionally, and were formerly frequently made for use, in feasts given by chiefs, &c. One of these had a general form like that of the first described kind of dish, but was nearly square, the sides being 3 feet 8 inches. It was composed of four side pieces and a bottom piece neatly pegged together, while the edge was surrounded by a double row of opercula. Another form seen in one of the old houses on Parry Passage is a parallel-sided trough six or eight feet long, with a head carved at one end, a tail and pair of swimming feet at the other, the whole being supposed to represent a sea-lion. Still another pattern was found in a shallow, gracefully shaped tray 5 feet 6 inches long, and about one-third as wide. The ends of this were obtusely pointed and overhung, while above, a flat space between each extremity and the end of the hollow within, bore a complicated pattern in incised lines.

Large wooden
trays and
troughs.

The stone mortars already mentioned as having been employed in the preparation of the native tobacco, now seem to be little if at all used for any purpose. They are generally circular in outline and without ornamentation, being in some cases very roughly made. Other examples are ornamented by carving. A plain circular mortar of rather greater size than usual was found to have a width of $9\frac{1}{2}$, a height of $6\frac{1}{2}$, and an internal depth of $4\frac{1}{2}$ inches. A second (Fig. 15), carved externally to represent a frog had, disregarding the projecting points of the carving, the following dimensions, in the same order as above,— $6\frac{1}{2}$; $5\frac{1}{2}$; $3\frac{1}{2}$ inches. One mortar of an oval form, with projecting carved ends, was seen (Fig. 11). It represents a frog or some large-mouthed kind of fish like a cottus, but the design is complicated by the introduction of a human face near what should the hinder end of the animal. The extreme length of this mortar is $16\frac{1}{2}$ inches, the width at the middle 8 inches tapering a little from the head to the tail, and the height at the middle, which is

Stone mortars.

slightly lower than the ends, $5\frac{1}{2}$ inches. The dimensions of the interior hollow of this mortar are 8 by $5\frac{3}{4}$, an $3\frac{1}{4}$ inches deep. Another stone utensil obtained at Skidegate is a dish for preparing paint. This is 6 inches long by $2\frac{1}{2}$ wide, in external dimensions, with a trough-shaped bowl $4\frac{1}{2}$ by $1\frac{3}{4}$ inches, in which the paint has evidently been ground by rubbing from end to end with a second stone. When laid with the hollow side downward, the exterior is found to be carved to represent some animal, probably a frog, in a constrained squatting attitude. The carved side is represented in Fig. 12.

Horn dish. Shells, especially those of the large mussel are frequently used as spoons and small dishes. A very handsome dish, with an oval outline, is also made from part of the larger end of the horn of the mountain sheep. This is probably softened by steaming, and forced into a symmetrical shape, then pared down thin and carved externally. Fig. 18 represents one of these. The mountain sheep horns, with those of the mountain goat, are obtained in barter with the Tshimsians and other Indians of the inland, neither of the animals occurring in the Queen Charlotte Islands.

Ladles and spoons.

Large serviceable ladles are also made from the mountain sheep horns, the lower part of the horn being widened to form an ample bowl, and the upper straightened out to produce the handle. One of these of the larger sort measures from the end of the handle to the point of the bowl, round its convex surface, 2 feet $3\frac{1}{2}$ inches. The bowl itself is $8\frac{1}{2}$ inches long by 6 inches wide, and $2\frac{1}{4}$ deep. (Fig. 6.) The spoons in ordinary use are six or seven inches long with large flat bowls, made in a single piece from the horn of the mountain goat. The handle may be carved to represent a human or other form. Another kind much prized and cared for, is made by attaching a bowl of the usual form, made from a piece of mountain sheep or goat horn, to the wider extremity of an entire horn of the mountain goat by a couple of rivets. The goat horn, retaining its natural curve, is then elaborately carved with human or other figures, according to the taste of the maker. Such spoons may be about a foot in length. (Fig. 27.)

Knives.

Knives of all sorts are now in use, but some ingenuity is shown in adapting old blades to new handles, manufacturing knives from files, and so on. A knife used in cutting up fish is made by fixing one edge of a thin square or oblong piece of iron in a cylindrical or flattened piece of wood of slightly greater length. This has thus the form of a small mincing knife.

Household boxes.

The boxes in which most of the goods and chattels of the household are packed away are made after a uniform plan. A small one measured $20\frac{1}{2}$ inches high by 15 square. The sides are made of a single wide thin piece of cedar, which is bent three times at a right

angle, with very little appearance of breaking at the corners, and pegged together at the fourth angle. The bottom is made of a separate piece of wood. The cover is cut out of a solid slab. It rests by a shoulder on the ledge of the box, and expands slightly upward, so that the upper surface of that of the box above mentioned and represented in Fig. 29 is nearly 17 inches square. These boxes are generally decorated externally by designs in black and dull red paint, and are carefully corded with cedar-bark rope, which is so arranged as to meet and tie over the top of the cover when desired.

Mats, of an oblong form, and plaited rather than woven, from strips Mats. of cedar bark, constitute a great part of the household furniture. They vary much in texture, and may be either of the natural brownish or yellowish colour or diversified by black bands.

One-handed adzes, with the blade fixed at an acute angle to the Adzes. handle, are very commonly used. (Fig. 14.) The blade is often an old broad file, sharpened at the end. These, no doubt, replace those of stone of a former day. A few of the stone adze-heads are still to be Stone adzes. found about the houses, and are very well shaped, and different in form from any I have elsewhere seen. One of these is represented in figure 13. The head somewhat resembles a poll pick in shape, being square in section near the front, but oblong towards the head owing to the increasing breadth, the thickness from side to side remaining the same or nearly so. Near the head, one of the smaller sides is carved into one or two saddle-like hollows to receive the properly shaped end of the handle, which was no doubt lashed firmly to the stone with sinew or bark. The lateral surfaces are sometimes grooved from the head downward for one-third or more of the total length. The dimensions of some specimens are as follows:—

No. 1.—Length, 1' 1".	Breadth, 2".	Thickness, 1 $\frac{7}{16}$ inches.
No. 2.— " 7 $\frac{1}{4}$ ".	" 2".	" 1 $\frac{1}{2}$ ".
No. 3.— " 8" (about)	" 2".	" 1 $\frac{3}{8}$ ".

The measurements are merely averages, as the sides are not generally strictly parallel, but slope more or less towards the ends. The material of these tools appears to be a matter of indifference, as I have seen them made of hard altered igneous rocks like those so common in the country, of a hard sandy argillite, and of the peculiar greenish jade which the natives of some other parts of the province prize so highly. This latter material is not, according to the Haidas, found in the islands, but has occasionally been obtained in the course of trade.

Large stone hammers are still in use for driving home wedges and Hammers. similar operations. No stone arrow-heads were found, and it is probable that these people, before they were acquainted with iron, used bone only for this purpose.

Fur-seal spear. Spears and harpoons were doubtless in former times made of bone, like those found in the shell heaps of Vancouver Island. At the present day iron has been substituted. A species of harpoon is used in the chase of the fur seal. It is generally made by the Haidas themselves from an old flat file. The extremity is sharpened to a blade-like point, which is succeeded by a series of barbs on each side, sharply thrown backward. The butt of the file is bored through, and a loop of strong copper wire fixed to it so as to move freely. To this is attached a strong cord of plaited sinew, to the extremity of which a bladder or float is affixed. When in use, the butt end of the iron head is fixed in a socket in the extremity of a long, light cedar pole, but easily detaches itself when it is driven into the animal. The head of the harpoon generally fits into a wooden sheath made of two pieces fixed together with bark lashing.

Salmon spear. The head of the salmon spear consists of a sharp blade-like iron tip to the base of which two pointed pieces of horn are lashed, the lashing being thickly covered with spruce gum so as to offer no impediment to the whole entering the fish. The length of the blade, with the horn barbs, is about four inches. Between the pieces of horn fits the sharpened end of a piece of wood, $7\frac{1}{2}$ inches long, which increases gradually in size till at its inner extremity it forms a flat leaf-shaped expansion, which fits into a hollow of similar form in the end of a long light cedar pole. The end of the pole is served with bark to prevent its splitting, and the iron-tipped head is made fast to the intermediate wooden piece, and that to the end of the pole by strong strings. When plunged in the fish, the loose wooden piece no doubt first comes out from the end of the pole, and with a slight increase of strain it comes away from the barbed head, which thus practically remains fixed to the end of the pole by a foot or eighteen inches of cord.

Fish-hooks. The fish hook is made substantially after the pattern general on the west coast, but owing to the want of the yew, it has not the same graceful shape with that of the Ahts and Makah Indians. In its primitive form, among the Haidas, it consists either of a forked branch, of suitable size, or of two pieces of wood lashed together so as to make an acute angle with each other. To the upper piece, about the middle, is fixed the string for the suspension of the whole, to the free or outer end of the lower piece a pointed bone is lashed so as to project obliquely backward, reaching to within a short distance of the upper piece. The bone is now, however, generally replaced by an iron point, and in some cases the whole hook is fashioned out of a piece of thin iron rod, bent round and sharpened (Fig. 9). This hook is more particularly used in halibut fishing. A large sized one in wood (Fig. 10) measures 10 inches in length, with a distance of five and a half inches between the divergent

ends of the two pieces of which it is made. When in use, a carved wooden float is fixed about a foot from the hook, and a short distance further up the line a large stone sinker. The whole being lowered to the bottom till the stone comes to rest, the small float drifts out with the tide, and keeps the hook below it at a short distance from the bottom. The wooden parts of the hooks and the floats are sometimes rudely carved. A second form of hook differs slightly from the first, in being formed of a piece of thin iron rod, bent round in a continuous curve of an oval form, but of which the upper side has been somewhat displaced so as to allow the passage of the lip of the fish within the recurved point. These hooks are often made small, and used in catching flounders and such fish.

In the small rivers the salmon are generally caught in fish traps or wiers. A wier of split sticks being fixed completely across the river, cylindrical baskets made of the same material, with an orifice formed of sticks converging inward, serves to entrap the fish; or in other cases, flat frames are placed in such a position that the fish in endeavoring to surmount the wier by leaping falls into them.

The canoes of the Indians of the west coast are similar in type through all the tribes, but differ considerably in detail of shape and size. They are made from the giant cedar (*Thuja gigantea*), the wood of which is light, durable and easily worked, but apt to split parallel to the grain. This constitutes the greatest danger to the Indian canoes in rough weather, especially when they are heavily laden. Among the Haidas two patterns of canoes are found. In the first and most commonly used, the stern projects backwards, sloping slightly upward, and forming a long spur, while it is flattened to an edge below. The bow also curves upward, but has no spur, the cutwater forming a regular curve. These canoes (represented on the beach in Plate I) are frequently thirty or thirty-five feet long. The second pattern is that of the larger canoes, intended for longer voyages. In these both bow and stern are provided with a strong spur sloping upward, and generally scarfed to the main body of the canoe. The canoes are often about forty feet long, with a corresponding beam, and were in former days not infrequently constructed to carry forty men besides much baggage. With the exception of the bow and stern pieces, each canoe is made from a single log, which is roughly shaped out where the tree is cut, afterwards floated to a permanent village, and finished at odd hours, during the winter months. The lines of the canoes are very fine, the requisite amount of beam being given to them by steaming with water and hot stones, and the insertion of thwarts. They are smoothed outside and blackened, while inside they generally bear fine and regular tool marks from end to end. The Haidas are great canoe makers, and

annually take over a large number of canoes to Port Simpson and the Nasse, which are sold, or exchanged there for oolachen grease or other commodities. The canoe paddles are usually made of cedar or the yellow cypress. Balers for the canoes are generally cut out of wood in the form of a scoop, with handle behind (Fig. 7) or made from a piece of cedar bark gathered up at the ends in a fan shape, with a stick secured across the top.

Houses.

Various particulars concerning the manner of the Haidas in living in villages and the houses which they construct have already been given. The houses are placed with their gable-ends to the beach, which constitutes the street, the roof sloping down at a moderate angle on each side, with a projecting oblong 'lantern' or erection in the centre intended for the escape of the smoke, and fitted with a movable shutter which may be set against the wind. The houses are oblong or nearly square, and are often from 40 to 50 feet in length of side, and erected to accommodate a great number of people. The older and better built houses are almost invariably partly sunk in the ground. That is to say, the ground has been excavated to a depth of six or eight feet in a square area in the centre of the house, with one or two large steps running round the sides. A small square of bare earth is left in the centre below the smoke-hole, the rest of the floor being generally covered with split cedar planks. The steps which run round the sides are faced and covered above by large hewn slabs of cedar, and serve not only for sleeping and lounging places, but as the depositary of all sorts of boxes and packages of property belonging to the family. Some of the houses stand on the surface of the ground without any excavation. The pattern of the house itself is maintained with little variation in all parts of the islands, and has doubtless been

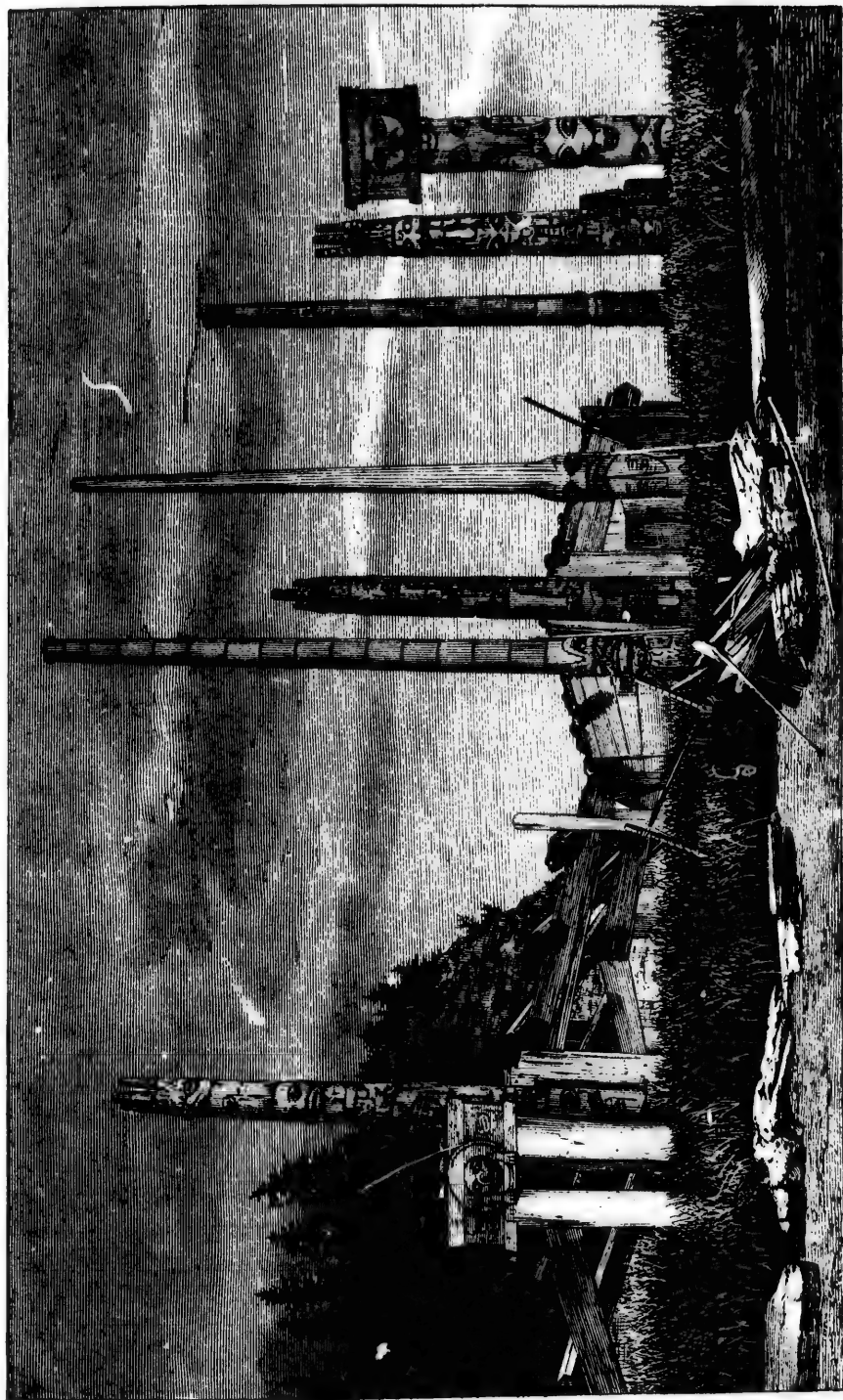
Main beams.

handed down from time immemorial. The first process is to plant firmly in the ground four stout posts of sufficient height at each end. These are called *kwul-skug-it*, and are intended to bear four large beams which run from front to back of the house, and are called *Tsan-skoo-ka-da*. The heads of the posts are hollowed to receive the horizontal beams, which, with the posts, are circular in section. The longitudinal beams do not project beyond the posts which bear them, and in front of them at each end is a frame composed of large flat beams, which support the edge of the roof and the hewn planks of the front of the house. There are generally four flat upright beams, one in front of each of the main upright posts before described. These support a pair of beams which have the same slope with the roof, and are channelled below to receive the upper ends of the hewn boards which close the front of the house. These beams are called *ki-watl-ka*. The two upright beams nearest the centre *ki-stang-o*, the outer *kwul-ki-stung*.

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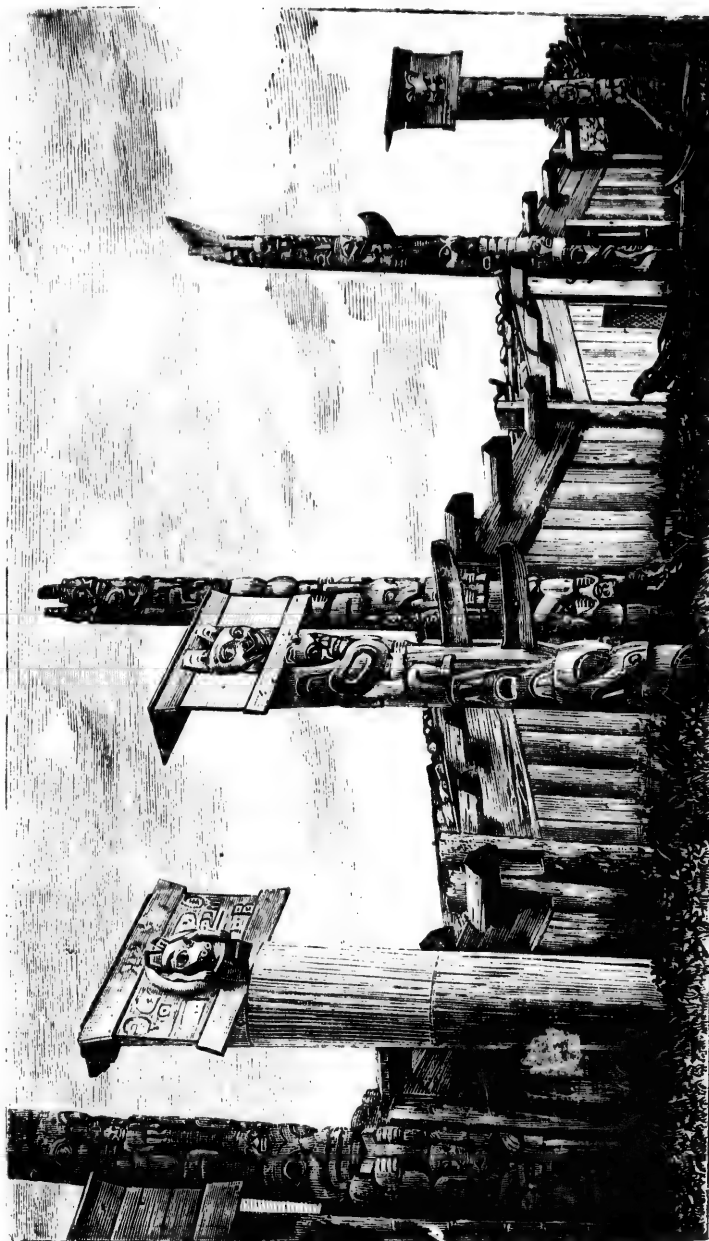
PLATE IV.



G. M. D., Photo. July, 1902.

HOUSES AND CARVED POSTS, SKEDANS VILLAGE.

PLATE V.



HOUSES AND CARVED POSTS, SKEDANS VILLAGE.

The dimensions of the house represented in plan and elevation in figures 35 and 36, of size rather greater than usual, in the Kung Indian Village, Virago Sound, were found to be as follows:—Dimensions of house. Breadth of front of house, 54' 6"; depth, from front to back, 47' 8"; height of ridge of roof, 16' 6"; height of eaves, 10' 8"; girth of main vertical posts and horizontal beams, 9' 9"; width of outer upright beams, 1' 10"; thickness, about 5"; width of upper sloping beams, 2' 7"; thickness, 5"; width of carved post in front of house, 3' 10".

A second, and not unusual, style of house has only a single frame, consisting of four vertical flattened posts at each end, supporting sloping beams. The outer supporting posts are generally morticed out, and the outer ends of the sloping beams passed through them. Stout beams flattened on the lower side, and generally three in number on each side, are then made to rest on the sloping beams, and bear above them the cedar planking of the roof, held in place by stones heaped upon it, or by small beams laid over them above.

In a passage quoted by Mr. J. G. Swan in the *Smithsonian Contributions to Knowledge*, No. 267, Marchand (1791, see page 11 B.) Description of house by Marchand. describes the houses on North Island in the following terms:—"The form of these habitations is that of a regular parallelogram, from forty-five to fifty feet in front, by thirty-five in depth. Six, eight, or ten posts, cut and planted in the ground at each front, form the enclosure of a habitation, and are fastened together by planks ten inches in width, by three or four in thickness, which are solidly joined to the posts by tenons and mortices; the enclosures, six or seven feet high, are surmounted by a roof, a little sloped, the summit of which is raised from ten to twelve feet above the ground. These enclosures and the roofing are faced with planks, each of which is about two feet wide. In the middle of the roof is made a large, square opening, which affords, at once, both entrance to the light, and issue to the smoke. There are also a few small windows open on the sides. These houses have two stories, although one only is visible, the second is underground, or rather its upper part or ceiling is even with the surface of the place in which the posts are driven. It consists of a cellar about five feet in depth, dug in the inside of the habitation, at the distance of six feet from the walls throughout the whole of the circumference. The descent to it is by three or four steps made in the platform of earth which is reserved between the foundations of the walls and the cellar; and these steps of earth, well beaten, are cased with planks, which prevent the soil from falling in. Beams laid across, and covered with thick planks, form the upper floor of this subterraneous story, which preserves from moisture the upper story, whose floor is on a level with the ground. This cellar is the winter habitation."

This description is substantially accurate, and so detailed that it is scarcely likely to be erroneous in regard to the division by a floor of the excavated portion of the interior of the house from that above the level of the ground. I have not seen this arrangement, however, in any of the houses now existing on the islands.

Carved posts. The peculiar carved pillars which have been generally referred to as carved posts are broadly divided into two classes, known as *kexen* and *xat*. One of the former stands at the front of every house, and through the base, in most instances, the oval hole serving as a door passes. The latter are posts erected in memory of the dead.

Doorway posts. The *kexen* are generally from 30 to 50 feet in height, with a width of three feet or more at the base, and tapering slightly upwards. They are hollowed behind in the manner of a trough, to make them light enough to be set and maintained in place without much difficulty. These posts are generally covered with grotesque figures, closely grouped together, from base to summit. They include the totem of the owner, and a striking similarity is often apparent between the posts of a single village. I am unable to give the precise signification of the carving of the posts, if indeed it has any such, and the forms are illustrated better by the plates than by any description. Human figures, wearing hats of which the crowns run up in a cylindrical form, and are marked round with constrictions at intervals, almost always occur, and either one such figure, or two or three frequently surmount the end of the post. Comparatively little variation from the general type is allowed in the *kexen*, while in those posts erected in memory of the dead, and all I believe called *xat*, much greater diversity of design obtains. These posts are generally in the villages, standing on the narrow border of land between the houses and the beach, but in no determinate relation to the buildings. A common form consists of a stout, plain, upright post, round in section, and generally tapering slightly downwards, with one side of the top flattened and a broad sign-board-like square of hewn cedar planks affixed to it. This may be painted, decorated with some raised design, or to it may be affixed one of the much prized 'coppers' which has belonged to the deceased. In other cases the upright post is carved more or less elaborately. Another form consists of a round, upright post with a carved eagle at the summit. Still others, carved only at the base, run up into a long round post with incised rings at regular intervals. Two round posts are occasionally planted near together, with a large horizontal painted slab between them, or a massive beam, which appears in some instances to be excavated to hold the body. These memorial posts are generally less in height than the door posts.

Monumental posts.

Stone models of posts.

The carved stone models of posts made by the Skidegate Haidas

from the rock of Slate Chuck Creek are generally good representations of the *kexen*. (Several of these are figured by J. G. Swan in the publication already referred to.) Plates, flutes, and other carvings made from the same stone, though evincing in their manufacture some skill and ingenuity, have been produced merely by the demand for such things as curiosities by whites.

The use of copper, and to some extent the method of manufacturing Copper. it into various articles by hammering, has been known from time immemorial to most of the Indians of this part of the west coast. The metal has probably been for the most part obtained in trade from the Indians of the Atna or Copper River in latitude 60° 17'. It is probably this familiarity with copper that has enabled the Haidas, with other tribes of the coast, so soon to acquire a proficiency in the art of working silver and iron in a rough way.

Traditions and Folk-lore.

Of stories connected with localities, or accounting for various circumstances, there are no doubt very many among the Haidas. Of these, such as I have heard are given. The fundamental narrative of the origin of man, and the beginning of the present state of affairs is the most important of their myths. In all its minor details I believe it to be correct; that is to say, unaltered from its original traditional form. Minor shades of meaning may in some instances be indefinite, as it was obtained through the medium of the Chinook, aided by what little English my informant was master of. This, as related to me, is as follows.—

Very long ago there was a great flood by which all men and animals Creation myth. were destroyed, with the exception of a single raven. This creature was not, however, exactly an ordinary bird, but—as with all animals in the old Indian stories—possessed the attributes of a human being to a great extent. His coat of feathers, for instance, could be put on or taken off at will, like a garment. It is even related in one version of the story that he was born of a woman who had no husband, and that she made bows and arrows for him. When old enough, with these he killed birds, and of their skins she sewed a cape or blanket. The birds were the little snow-bird with black head and neck, the large black and red, and the Mexican woodpeckers. The name of this being was *Ne-kil-stlas*.

When the flood had gone down *Ne-kil-stlas* looked about, but could Flood. find neither companions nor a mate, and became very lonely. At last he took a cockle (*Cardium Nuttalli*) from the beach, and marrying it, he constantly continued to brood and think earnestly of his wish for a companion. By and bye in the shell he heard a very faint cry, like

that of a newly born child, which gradually became louder, and at last a little female child was seen, which growing by degrees larger and larger, was finally married by the raven, and from this union all the Indians were produced and the country peopled.*

Origin of water. The people, however, had many wants, and as yet had neither fire, daylight, fresh water, or the oolachen fish.† These things were all in the possession of a great chief or deity called *Setlin-ki-jash*, who lived where the Nasse River now is. Water was first obtained in the following manner by *Ne-kil-stlas*. The chief had a daughter, and to her *Ne-kil-stlas* covertly made love, and became her accepted lover, and visited her by night many times unknown to her father. The girl began to love *Ne-kil-stlas* very much, and trust in him, which was what he desired; and at length when he thought the time ripe, he said that he was very thirsty and wanted a drink of water. This the girl brought him in one of the closely woven baskets in common use. He drank only a little, however, and setting the basket down beside him he waited till the girl was asleep, when, quickly donning his coat of feathers, and lifting the basket in his beak, he flew out by the opening made for the smoke in the top of the lodge. He was in great haste, fearing to be followed by the people of the chief. A little water fell out here and a little there, causing the numerous rivers which are now found, but on the Haida country a few drops only, like rain fell, and so it is that there are no large streams there to this day.

Origin of fire. *Ne-kil-stlas* next wished to obtain fire, which was also in the possession of the same powerful being, or chief. He did not dare, however, to appear again in the chief's house, nor did the chief's daughter longer show him favour. Assuming, therefore, the form of a single needle-like leaf of the spruce tree, he floated on the water near the house, and when the girl—his former lover—came down to draw water, was lifted by her in the vessel she used. The girl drinking the water, swallowed, without noticing it, the little leaf, and shortly afterwards became pregnant, and before long bore a child who was no other than the cunning *Ne-kil-stlas*, who had thus gained an entry into the lodge. Watching his opportunity, he one day picked up a burning brand, and flying out as before by the smoke-hole at the top of the lodge, carried it away and spread fire everywhere. One of the first places where he set fire, was near the north end of Vancouver's Island, and that is the reason why so many of the trees there have black bark.‡

* In another form of the story, it is said that *Ne-kil-stlas* by impregnating two live cockles, and keeping them warm, hatched out both a man and a woman, who were the progenitors of the human race.

† As sometimes related, it is taken for granted that the sun always was, the moon alone being wanting.

‡ Probably refers to the Douglas fir, which here finds its northern limit on the coast, and is very often blackened by fires from the underbrush running up the thick, dry bark of its trunk.

All this time, however, the people were without daylight, and it was ^{Origin of light.} next the object of *Ne-kil-stlas* to obtain this for them. This time he tried still another plan. He pretended that he also had light, and continued to assert it, though the chief denied the truth of his statement. He, however, in some way made an object bearing a resemblance to the moon, which, while all the people were out fishing on the sea, in the perpetual night, he allowed to be partly seen from under his coat of feathers. It cast a faint glimmer across the water, which the people and *Setlin-ki-jash* thought was caused by a veritable moon. Disgusted at finding that he was not the sole possessor of light, and losing all conceit of his property, the great chief immediately placed the sun and moon where we now see them.

One thing more much desired still remained in the possession of ^{Origin of the oolachen fish.} *Setlin-ki-jash*; this was the oolachen fish. Now the shag was a friend or companion of the chief, and had access to his property, including his store of oolachens. *Ne-kil-stlas* contrived that the sea-gull and the shag should quarrel, by telling each that the other had spoken evil of him. At last he got them together, when, after an angry conversation, they followed his advice and began to fight. *Ne-kil-stlas* knew that the shag had an oolachen in its stomach, and so urged the combatants to fight harder, and to lie on their backs and strike out with their feet. This they did, and finally the shag threw up the oolachen, which *Ne-kil-stlas* immediately seized. Making a canoe from a rotten log, he smeared it and himself with the scales of the oolachen, and then coming at night near the great chief's lodge, said that he was very cold, and wished to come in and warm himself, as he had been making a great fishery of oolachens, which he had left somewhere not far off. *Setlin-ki-jash* said this could not be true as he only possessed the fish, but *Ne-kil-stlas* invited the chief to look at his clothes and at his canoe. Finding both covered with oolachen scales, he became convinced that oolachens besides those which he had must exist, and again in disgust at finding he had not the monopoly, he turned all the oolachens loose, saying, at the same time, that every year they would come in vast numbers and continue to show his liberality and be a monument to him. This they have never failed to do since that time.

This Haida story of the origin of things is substantially the same ^{Resemblance to Tinneh myths.} with that which I have been told by Indians of the Tinneh stock in the northern part of the interior of British Columbia. My surprise on hearing it gradually unfolded as a Haida myth was very great. It would be hazardous to theorize on the cause of this similarity of myths in tribes so distant and so dissimilar in habits, but it is certain that both its versions are derived from a common source not very remote. It may indeed be that the Haidas have adopted this story from the

Tshimsians, for whose language, as we have already seen, they profess great admiration. I do not know of the existence of the story among the latter people, but they probably have it in some form, as they are supposed to be an offshoot of the great Tinneh stock of the interior country. As is always the case with these aboriginal stories, a local colouring has been given to the narrative by the Haidas, and the story of the oolachen is an addition to that which I have heard from the Tinneh. It shows the great value set upon this fish that it should receive mention among the primary necessities of existence, such as light, water, and fire.

Ne-kil-stlas of the Haidas is represented in function and name by *Us-tas* of the Carrier Tinneh. Of *Us-tas*, an almost endless series of grotesque and often disgusting adventures are related, and analogous tales are repeated about *Ne-kil-stlas*. One of these relates that he disguised himself as a dead raven, and floating on the surface of the sea was swallowed by a whale, which, by violent gripes being then induced to strand itself, became a prey to the Haidas, invisible *Ne-kil-stlas* meanwhile walking out of the whale's belly at the proper moment.

Origin of
tobacco.

The story of the origin of the Indian tobacco referred to on a previous page, is as follows.—Long ago the Indians (first people, or ancient people—*thlin-thloo-hait*) had no tobacco, and one plant only existed, growing somewhere far inland in the interior of the Stickeen country. This plant was caused to grow by the deity, and was like a tree, very large and tall. With a bow and arrows, a man shot at its summit, where the seed was, and at last brought down one or two seeds, which he carried away, carefully preserved, and sowed in the following spring. From the plants thus procured all the tobacco afterwards cultivated sprung.

Tradition at
Laskeek.

The killer whale, formerly noted as being the representative of the principle of evil, is dreaded by the Haidas, who say that these animals break canoes and drown the Indians, who then themselves become whales. The chief of the whales is the evil one himself, or his nearest analogue in the Haida mind. It is told that in the times of the grandfathers of men now living, two Haidas belonging to Klue's Village went out in a canoe to kill these whales, apparently as a daring adventure. They had paddled far out to sea when the canoe was surrounded by a great number of these evil creatures, which were about to break it in pieces. One of the men, grasping his knife, said to the other that if he was drowned and became as a whale, he would still hold his knife and stab the others. The second man holding to a fragment of the canoe, floated near an island and swam ashore. The first was drowned, but his companion who had escaped, soon heard strange and very loud noises beneath the island, like great guns being fired. Presently a vast

number of fish floated up dead, and with them a large whale of the malevolent kind above described. This had a great wound in its side, from which much blood flowed. The medicine-man of the village said afterwards that he knew—or saw—that the whale so killed was the chief among these creatures, and that the Indian who had killed him had now become chief in his stead.

A remarkable hill, called *Tow*, stands on the shore between Rose Point and Masset. One side is a steep cliff, while the other slopes more gradually. On the upper part of the inlet above Masset, is another hill about the same size and also precipitous on one side, called *Tow-us-tas-in*, or 'Tow's Brother.' The story is that the two hills were formerly together where Tow's brother still stands, but that on one occasion Tow's brother devoured the whole of a lot of dog-fish which was in dispute between them, and that Tow being much angered went away to the open coast, where he now is.

It is also related that the summit of the hill called Tow was formerly inhabited by a very great spider, which, when a man passed, would swing itself down by its rope, catch him up, and devour him. After a time a Haida killed this spider with a spear.

Nai-koon or Rose Point (the Haida name meaning long nose) is a place full of real or imagined terrors to the Haidas. It is a dangerous and treacherous point to round at any time but in very fine weather, and many Indians have been drowned there on different occasions. They say that strange (uncanny) marine creatures inhabit its neighbourhood, and believe that if a man laugh never so little in rounding the spit, the are sure to work him evil. The father of my informant, with other Haidas in a canoe, saw one of these creatures. It was like a man, but very large, with hair hanging down to its shoulders. It raised itself out of the water to its middle, and frightened the Indians very much, but caused them no harm. Two vessels belonging to the Hudson Bay Company have been wrecked on this spit, and one of the Haida medicine-men says that the souls of these haunt the place yet. About thirty years ago a great many Indians going in canoes to profit by a dead whale that had been cast up on the spit, were drowned between Masset and that place.

There is also told in connection with Rose Point a story of a gigantic beaver. This animal, it is said, inhabits its vicinity, and when it wishes to come to the surface produces a dense fog, the water at the same time becoming very calm. The fog may, perhaps, clear away enough to allow some one watching in a retired nook to see the great beaver; but should the animal catch sight of any human being it instantly strikes the water with its tail and disappears. To laugh at the beaver, or make light of him in any way, is certain to bring bad luck; and

any one seeing him must, on his return to the lodge, throw little offerings on the fire. The Tshimsians have a similar story of an immense beaver which inhabits the vicinity of Dundas Island.

First contact with Europeans.—Fur Trade.

Early trading
voyages.

During Captain Cook's last voyage in the Pacific, it was discovered that a lucrative trade in furs might be opened between the north-western coast of America and China, and though the existence of a part of the Queen Charlotte Islands had been known to the Spaniards since the voyage of Juan Perez, who was despatched by the Viceroy of Mexico in 1774, it is to the traders who followed in the track of Cook that we owe most of the earlier discoveries in the vicinity of Queen Charlotte Islands, and it is they who appear first to have come in contact with the Haidas. Before many years a number of vessels were engaged in the fur trade on this part of the west coast. Vancouver in the *Notes and Miscellaneous Observations* appended to his journal, states that 1792 this trade gave employment to upwards of twenty sail of vessels, of which he gives a list, with the names of the captains. From this it would appear that five of the vessels were owned in London, one in Bristol, two in Bengal, three in Canton, six in Boston, one in New York, two in Portugal, and one in France. Most of these have left no record of their voyages, but in the published narratives of those of Dixon and Meares, already referred to, some account of the method of trade with the natives, and of their appearance, manners and customs is found.

Toward the beginning and during the earlier half of the present century, the Queen Charlotte Islands continued to be not unfrequently visited by these trading vessels, but the sea otter, the skins of which were the most valuable article of trade possessed by the islanders, having, through continuous hunting, become extremely scarce, vessels other than mere coasters have seldom called at any of the ports for many years, and our knowledge of the geography of the islands and home manners and customs of the natives has not been added to.

Dixon's ac-
count of the
natives.

It is probable that La Perouse, who coasted a part of the Queen Charlotte Islands in 1786, had some intercourse with the natives, but the earliest notice of them I have been able to find is that given by "W. B.," the anonymous author of the letters in which the account of the voyage of the *Queen Charlotte*, of which Captain Dixon was commander, is given. He writes* under date of July 1st, 1787,—
"At noon we saw a deep bay,† which bore north-east by east; the entrance point to the northward, north-east by north; and the easternmost

* Op. cit. p. 198.

† Cloak Bay and entrance to Parry Passage.

land south-east, about seven leagues distant. Our latitude was $54^{\circ} 22''$ ^{Enters Cloak Bay.} N.; and the longitude $133^{\circ} 50''$ W. During the afternoon, we had light variable winds, on which we stood to the northward, for fear we should get to leeward of the bay in sight, and we were determined to make it if possible, as there was every probability of meeting with inhabitants. During the night we had light variable airs in every direction, together with a heavy swell from the south-west; so that in the morning of the 2nd we found our every effort to reach the bay ineffectual; however, a moderate breeze springing up at north-east, we stood in for the land close by the wind with our starboard tacks on board. At seven o'clock, to our very great joy, we saw several canoes full of Indians who appeared to have been out at sea, making toward us. On their coming up with the vessel, we found them to be a fishing party; but some of them wore excellent beaver* cloaks. * * * * * The Indians we fell in with in the morning of the 2nd of July, did not seem inclined to dispose of their cloaks, though we endeavored to tempt them by exhibiting various articles of trade, such as toes, hatchets, adzes, howels, tin kettles, pans, &c., their attention seemed entirely taken up with viewing the vessel, which they apparently did with marks of wonder and surprise. This we looked on as a good ^{Opening of trade.} omen, and the event showed that *for once* we were not mistaken. After their curiosity, in some measure, subsided, they began to trade, and we presently bought what cloaks and skins they had got, in exchange for toes,† which they seemed to like very much. They made signs for us to go in towards the shore, and gave us to understand that we should find more inhabitants, and plenty of furs. By ten o'clock we were within a mile of the shore, and saw the village where these Indians dwelt right abreast of us; it consisted of about six huts, which appeared to be built in a more regular form than any we had yet seen, and the situation very pleasant, but the shore was rocky, and afforded no place for us to anchor in. A bay now opened to the eastward, on which we hauled by the wind, which blew pretty fresh from the northward and eastward, and steered directly for it. During this time several of the people whom we traded with in the morning had been on shore, probably to show their newly acquired bargains; but on seeing us steer for the bay, they presently pushed after us, joined by several other canoes. As we advanced up the bay, there appeared ^{Adverse wind.} to be an excellent harbour, well land-locked, about a league ahead; we

* Beavers do not occur in the Queen Charlotte Islands, but this term appears to be used here, as elsewhere in the narrative, for sea otter cloaks. See p. 228, in statement on which it is implied that no beaver skins were obtained.

† Appears to be a species of adze or ohisel, as on p. 244, in connection with another part of the N. W. coast, a "toe made of jasper the same as those used by the N. W. Zealanders," is mentioned.

had soundings from ten to twenty-five fathoms water, over a rocky bottom, but unluckily, the harbour trended right in the wind, and at one o'clock the tide set so strongly against us, that we found it impossible to make the harbour, as we lost ground every board, on which we hoisted the maintop-sail to the mast, in order to trade with the Indians.

Great abundance of skins.

"A scene now commenced, which absolutely beggars all description, and with which we were so overjoyed, that we could scarcely believe the evidence of our senses. There were ten canoes about the ship, which contained, as nearly as I could estimate, 120 people; many of these brought most beautiful beaver cloaks, others excellent skins, and, in short, none came empty-handed, and the rapidity with which they sold them, was a circumstance additionally pleasing; they fairly quarrelled with each other about which should sell his cloak first; and some actually threw their furs on board, if nobody was at hand to receive them; but we took particular care to let none go from the vessel unpaid. Furs were almost the only article we bartered with on this occasion, and indeed they were taken so very eagerly, that there was not the least occasion to offer anything else. In less than half an hour we purchased near 300 beaver skins, of an excellent quality; a circumstance which greatly raised our spirits, and the more, as both the plenty of fine furs, and the avidity of the natives in parting with them, were convincing proofs, that no traffic whatever had recently been carried on near this place, and consequently we might expect a continuation of this plentiful commerce. That thou mayest form some idea of the cloaks we purchased here, I shall just observe, that they generally contain three good sea-otter skins, one of which is cut in two pieces, afterwards they are neatly sewed together, so as to form a square, and are loosely tied about the shoulders with small leather strings, fastened on each side.

"At three o'clock, our trade being entirely over, and the wind still against us, we made sail, and stood out of the bay, intending to try again for the harbour in the morning. * * * On the morning of the 3rd, we had a fresh easterly breeze, and squally weather, with rain; but as we approached the land it grew calm; and at ten o'clock, being not more than a mile distant from the shore, the tide set us strongly on a rocky point to the northward of the bay, on which the whaleboat and yawl were hoisted out and sent ahead, to tow the vessel clear of the rocks.

Supply of skins exhausted.

"Several canoes came alongside, but we knew them to be our friends whom we had traded with the day before, and found that they were stripped of everything worth purchasing, which made us less anxious of getting into our proposed harbour, as there was a greater probability of our meeting with fresh supplies of furs to the eastward."

Four years later, Captain Douglas, the colleague of Meares, visited this place on his trading voyage. His people were probably the first whites to land on any part of the Queen Charlotte Islands. In the narrative of his voyage, a few details in regard to the coast and behavior of the natives are given. From Meares' volume (p. 364) the following extracts of interest in this connexion are made. The first paragraph refers to June 19, 1789.—

"The weather was moderate and cloudy, with the wind from the south-west. At sun-set, there being the appearance of an inlet, which bore south-south-west, they stood across a deep bay, where they had irregular soundings, from twenty-six to eleven fathoms water, at the distance of two leagues from the shore; the wind dying away they dropped the stream anchor, the two points which form the bay, bearing from west, one quarter north, to north-east half east, distant from the shore four miles. It was now named McIntyre's Bay,* and lies in the latitude of 53° 58' North, and longitude 218° 6' East.

"In the morning of the 20th, the long-boat was dispatched to the head of the bay, to discover if there was any passage up the inlet; and the account received on her return was, that toward the head of the bay a bar run across, on which the long-boat got aground; but that within it there was the appearance of a large sound. Several canoes now came along-side the ship, and having purchased their stock of furs, Captain Douglas got under way to look into an inlet which he had observed the preceding year. At noon it was exceedingly hazy, and no observation was made.

"Early in the afternoon the long-boat was sent, well-manned and armed, to examine the inlet and sound for anchorage. At five o'clock they dropped the bower anchor in twenty-five fathoms water, about four miles from the shore, and two from a small barren rocky island, which happened to prove the residence of a chief, named Blakow-Conechaw, whom Captain Douglas had seen on the coast in his last voyage. He came immediately on board, and welcomed the arrival of the ship with a song, to which two hundred of his people formed a chorus of the most pleasing melody. When the voices ceased, he paid Captain Douglas the compliment of exchanging names with him, after the manner of the chiefs of the Sandwich Islands.

"At seven in the morning (June 21st) they stood up the inlet, and at nine came to, in eighteen fathoms water, where they moored the ship † with the stream anchor. Through this channel, ‡ which is formed by Charlotte's Islands, and an island that lies off the west end

* Now called Masset.

† In Bruin Bay.

‡ Parry Passage.

Douglas anchors at Masset.

Interview with a chief.

Goes to Parry Passage.

of it, the tide was found to run very rapid. The passage takes its course east and west about ten or twelve miles, and forms a communication with the open sea. It was now named Cox's Channel. Very soon after the ship was moored, the long-boat was sent to sound in the mid-channel, but no soundings could be obtained with eighty fathoms of line; but near the rocks, on the starboard shore, they had twenty and thirty fathoms water.

Meditated
treachery.

"Having been visited the preceding night by two canoes, which lay on their paddles, and dropped down with the tide, as was supposed, in expectation of finding us all asleep, they were desired to keep off, and finding themselves discovered they made hastily for the shore. As no orders had been given to fire at any boat, however suspicious its appearance might be, these people were suffered to retreat without being interrupted. This night, however, there happened to be several women on board, and they gave Captain Douglas to understand, that if he or his crew should fall asleep, all their heads would be cut off, as a plan had been formed by a considerable number of the natives, as soon as the lights were out, to make an attempt on the ship. The gunner therefore received his instructions, in consequence of this information, and soon after the lights were extinguished, on seeing a canoe coming out from among the rocks, he gave the alarm, and fired a gun over her, which was accompanied by the discharge of several muskets, which drove her back again with the utmost precipitation.

Profuse apologies.

"In the morning the old chief Blakow-Coneehaw, made a long speech from the beach; and the long-boat going on shore for wood, there were upwards of forty men issued from behind a rock, and held up a thimble and some other trifling things, which they had stolen from the ship; but when they found that the party did not intend to molest them, they gave a very ready and active assistance in cutting wood, and bringing the water casks down to the boat. Some time after the chief came on board, arrayed, as may be supposed, in a fashion of extraordinary ceremony, having four skins of the ermine hanging from each ear, and one from his nose; when, after Captain Douglas had explained to him the reason of their firing the preceding night, he first made a long speech to his own people, and then assured him that the attempt which had been made, was by some of the tribe who inhabited the opposite shore; and entreated, if they should repeat their nocturnal visit, that they might be killed as they deserved. He added, that he had left his house, in order to live along-side the ship, for the purpose of its protection, and that he himself had commanded the women to give that information which they had communicated. The old man exercised the most friendly services in his power to Captain Douglas, and possessed a degree of authority over his tribe, very supe-

prior to that of any other chief whom they had seen on the coast of America.

"In the afternoon Captain Douglas took the long-boat and ran across the channel, to an island* which lay between the ship and the village of Tartanee, and invited the chief to be of the party; who, having seen him pull up the wild parsley and eat it, he was so attentive as to order a large quantity of it, with some salmon, to be sent on board every morning.

"At six o'clock in the morning of the 23rd, finding the ground to be bad, they ran across the channel to a small harbour,† which is named Beale's Harbour, on the Tartanee side; and at ten dropped anchor in nineteen fathoms water, about half a cable's length from the shore; the land locked all round, and the great wooden images of Tartanee, bore east, one quarter north; the village on the opposite shore bearing south half west. This harbour is in the latitude of 54° 18' North, and longitude 227° 6' East. It was high-water there at the change, twenty minutes past midnight; and the tide flows from the westward, sixteen feet perpendicular. The night tides were higher by two feet than those of the day.

"The two following days were employed in purchasing skins, and preparing to depart; but as all the stock of iron was expended, they were under the necessity of cutting up the hatch-bars and chain plates.

"On the morning of the 27th, as soon as the chief returned, who had gone on shore the preceding evening, to get a fresh supply of provisions, Captain Douglas gave orders to unmoor, and a breeze springing up, at half-past nine they got under way, and steered through Cox's Channel, with several canoes in tow. At eleven, having got out of the strength of the tide, which runs very rapid, they hove to, and a brisk trade commenced with the natives, who bartered their skins for coats, jackets, trousers, pots, kettles, frying-pans, wash-hand basons, and whatever articles of similar nature could be procured, either from the officers or from the men; but they refused to take any more of the chain plates, as the iron of which they were made proved so brittle that it broke in their manufacturing of it. The loss of the iron and other articles of trade, which had been taken out of the ship by the Spaniards, was now severely felt, as the natives carried back no small quantity of furs, which Captain Douglas had not the means of purchasing.

"This tribe is very numerous; and the village of Tartanee stands on a very fine spot of ground, round which was some appearance of cultivation; and in one place in particular it was evident that seed had been lately sown. In all probability Captain Gray, in the sloop

* Lucy Island of the chart.

† Henslung, or the cove to the east of it.

Washington, had fallen in with this tribe, and employed his considerate friendship in forming this garden; but this is mere matter of conjecture, as the real fact could not be learned from the natives.* From the same benevolent spirit Captain Douglas himself planted some beans, and gave the natives a quantity for the same useful purpose; and there is little doubt but that excellent and wholesome vegetable, at this time, forms an article of luxury in the village of Tartanee. This people, indeed, were so fond of the cooking practiced on board the *Iphigenia*, that they very frequently refused to traffic with their skins, till they had been taken down to the cabin, and regaled with a previous entertainment."

Indian account
of meeting with
whites.

Such is the first account of these Indians by the Whites. They themselves also preserve some traditions of the meeting. On asking the Chief Edensaw (*It-in-sa*) if he knew the first white man whom the Haidas had seen, he gave me, after thinking a moment, the name of Douglas, very well pronounced. Edensaw is now chief of the *Yā-tza* village, west of Virago Sound, the *Kung* village at Virago Sound, over which he formerly presided, being nearly abandoned for the new site. Ten years or more ago, his village was on the south side of Parry Passage, but this has now been altogether given up, and the houses are rapidly crumbling away. There is little doubt that the chief with whom Captain Douglas is said to have exchanged names was a predecessor of Edensaw's, bearing, as is customary, the same name. This, with the prefix Blakow is given as Coneehaw by Douglas, and it is due to the fact of the ceremonial exchange of names having taken place, that that of Douglas has been handed down to the present Edensaw, while those of Dixon and his people have been forgotten. It may generally be observed, however, that the Indians are particular in enquiring the names of whites who come among them, and it may be noted in this connection that those near the mouth of the Bella Coola River were able to give Sir Alexander McKenzie the name of Vancouver (pronounced by them Macubah) as having lately been among them, when he arrived at the coast after his celebrated journey by the Peace River.

As we have seen, however, Edensaw was wrong in saying that Douglas was the first white man seen by the Haidas, as Dixon, but two years before had been at the same spot. I did not know at the time I asked Edensaw the question, whether his reply was correct or not; and on my pressing him as to his knowledge, he admitted that he thought white men had appeared before Douglas, but he did not know

* A conjecture probably incorrect, for as we have seen, these people were stripped of skins two years before by Dixon, and yet appear to have accumulated a considerable number at the time of Douglas' visit. The ground may have been prepared for the cultivation of the Indian tobacco, referred to on a former page.

their names. It was near winter, he said, a very long time ago, when a ship under sail appeared in the vicinity of North Island. The Indians were all very much afraid. The Chief shared in the general fear, but feeling that it was necessary for the sake of his dignity to act a bold part, he dressed himself in all the finery worn in dancing, went out to sea in his canoe, and on approaching the ship performed a dance (probably the Ska-ga). It would appear that the idea was at first vaguely entertained that the ship was a great bird of some kind, but on approaching it, the men on board were seen, and likened, from their dark clothing and the general sound and unintelligible character of their talk, to shags,—which sometimes indeed look almost human as they sit upon the rocks. It was observed that one man would speak whereupon all the others would immediately go aloft, till, something more being said, they would as rapidly descend. The Haidas further relate various childish stories of the surprise of those who, in a former generation, first became acquainted with many things with which they are now familiar, and profess to look upon these, their immediate predecessors, with much contempt. They say, for instance, that an axe having been given to one it pleased his fancy on account of its metallic brightness, which he likened to the skin of a silver salmon. He did not know its use, but taking the handle out, hung it round his neck as an ornament. A biscuit being given to another, he supposed it to be made of wood, and being after some time induced to eat it, finds it altogether too dry. Molasses, tasted for the first time by an adventurous Haida, pronounced very bad and his friends warned against it.

Haida accounts
of first know-
ledge of Euro-
peans.

On questioning another Haida of the north part of the island, he also affirmed that the first whites had been seen near the North Island, and added that they arrived at the season when almost all the people were away at various rivers making their salmon fishery. This would be about the month of September, which agrees pretty well with Edensaw's account, and shows that the story above given cannot refer either to Douglas or Dixon, who arrived in June and July. It agrees well with the date at which Bodega and Maurelle must have passed this part of the coast on their way southward in 1775, but it appears improbable that they had any intercourse with the Haidas at this time.

Date of arrival
of first whites.

Villages.

It is here proposed to note the various villages now inhabited by the Haidas, or of which traces still remain, beginning with those of the vicinity of North Island. It must be premised, however, that owing to the prevalent custom by which a village is spoken of by the hereditary family name of the chief, while it has besides a proper local name, and very frequently a Tshimsian equivalent for the latter by which it is

also in some cases familiarly called by the Haidas themselves, much difficulty is found in correlating the villages now found with those mentioned by others.

Villages of
Parry Passage.

In Parry Passage there are three village sites, two of which are on the south side, and completely abandoned. The outer or western of these shows the remains of several houses and carved posts, and is called *Kāk-oh*. The second, about half a mile further East, is named *Kioo-sta*, and has been a place of great importance. This, as already mentioned, seems to have been Edensaw's place of residence at the time of Douglas' visit, and has probably been deserted for about ten years. It is nearly in the same state with the first mentioned, the houses, about twelve in number, and carved posts still standing, though completely surrounded by rank grass and young bushes, overgrown with moss, and rapidly falling into decay. It is difficult to imagine on what account this village has been abandoned, unless from sheer lack of inhabitants, as it seems admirably situated for the purposes of the natives. Many of the larger articles of property, including boxes, troughs, and other wooden vessels and stone mortars have not been removed from the houses.

Tartanee of
Douglas.

On the opposite side of Parry Passage, facing a narrow channel between North Island and Lucy Island is the village which Douglas calls Tartanee. It now consists of but six houses, small and of inferior construction; and a single carved post stands a little apart from the village, but is not very old. We were informed that anciently a very large village stood here, but did not ascertain whether its inhabitants were driven away as a consequence of war with other Haidas, whether they migrated, or whether the village was simply abandoned owing to the great decrease in numbers. The present village is said to have been built after the destruction of the earlier one, a statement borne out by the fact that none of the old carved posts referred to by Douglas, and no substantial houses are now seen. There would doubtless have been propped or patched up, and thus preserved, had the spot been continuously inhabited. Douglas' account is somewhat confused, and has probably been communicated to Meares some time after the date of the events to which it relates; he mentions, however, no other chief but Blakow-Coneehaw, which would seem to show that the whole vicinity of Parry Passage was embraced in a single chieftancy at the time of his visit.

New village.

In the first bay east of Klas-kwun Point, between North Island and the entrance of Virago Sound, the *Ya-tza*, or knife village, is situated. Like many of the Haida villages, its position is much exposed, and it must be difficult to land at it with strong northerly and north-easterly winds. This village site is quite new, having been occupied only a few

years. There are at present eight or ten roughly built houses, with few and poorly carved posts. The people who formerly lived at the entrance to Virago Sound are abandoning that place for this, because, as was explained to me by their chief, Edensaw, they can get more trade here, as many Indians come across from the north. The traverse from Cape Kygane or Muzon to Klas-kwun is about forty miles, and there is a rather prominent hill behind the point by which the canoe-men doubtless direct their course. At the time of our visit, in August 1878, a great part of the population of the northern portion of the Queen Charlotte Islands was collected here preparatory to the erection of carved posts and giving away of property, for which the arrival of the Kai-ga-ni Haidas was waited, these people being unable to cross owing to the prevalent fog and rough weather.

The village just within the narrow entrance to Virago Sound, from ^{Kung village.} which these people are removing, is called *Kung*; it has been a substantial and well-constructed one, but is now rather decayed, though some of the houses are still inhabited. The houses arranged along the edge of a low bank, facing a fine sandy beach, are eight or ten in number, some of them quite large. The carved posts are not very numerous, though in a few instances elaborate. In J. F. Imray's North Pacific Pilot, a few notes on harbours, &c., in the Queen Charlotte Islands are given, and it is stated, in mentioning Virago Sound that the Indian village "is to be built" inside a point on the western side of the narrowest part of the entrance. This is where the *Kung* village now stands. The date of the note is not given, but it is probably 1860 when the sketch map of the Sound was made.

About the entrance to Masset Inlet there are three villages, two on ^{Villages of Masset Inlet.} the east side and one on the west. The latter is called *Yān*, and shows about twenty houses new and old, with thirty carved posts. The outer of these, on the east side, at which the Hudson Bay Post is situated, is named *Ut-te-was*, the inner *Kā-yung*. The *Ut-te-was* village is now the most populous, and there are in it about twenty houses, counting both large and small, with some from which the split cedar planks have been carried away, leaving only the massive frames standing. Of carved posts there are over forty in all, and these, with those of the northern part of the islands generally, show a considerable difference as compared with those of Skidegate, and other southern villages.

The styles of the northern posts are somewhat more varied, and the short, stout form, with a sign-board-like square formed of split planks at the top, is comparatively rare. Some of the Masset posts are merely stout poles, with very little carving, and at this place a thick, short post with a conical roof was observed, none like which were elsewhere seen. At the south end of the *Ut-te-was* Village is a little hill, the

houses on and beyond which appear to be considered as properly forming a distinct village, though generally included in the former. The remaining Masset village (*Ka-yung*) is smaller than this one, and was not particularly examined. The principal chief of this vicinity is named *Wē-he*; he is an old man, rather stout, and with nearly white hair and beard. I did not learn the precise extent of his authority, or whether, or in what degree, it may embrace the villages beyond that in which he resides.

Origin of the
name Masset.

The name Masset is of uncertain origin. Some of the natives when questioned about it, said that it has been given by the whites; while others believe that it has been extended to the whole inlet by the whites, but was the same with that of a small island which lies a little higher up the channel than the villages, and is said to be called *Muast* by the Haidas. It is unfortunate that so many places on this part of the west coast have been frequently renamed, owing to the ignorance of the names given by former explorers, but not widely published by them. The name Massetto occurs, evidently denoting the place now so called in Mr. Work's table given on a following page, and constructed between 1836 and 1841. It is also found on the map illustrating Greenhow's Northwest Coast of North America, dated 1840, as Massette, but is attached to a supposed village between the positions of Masset Inlet and Virago Sound. It is suspiciously like Mazaredo, a name given by Caamano in 1793; but this, according to Greenhow's identification, is the same place known to the American traders as Craft's Sound, which is identical with Virago Sound of the modern charts; and this identification appears also to be borne out by Vancouver's chart.

Temporary
villages.

A number of small houses, occupied during the summer, or salmon-fishing season, are scattered about the shores of the southern expansion of Masset Inlet. Of these, two are situated on the Ain River near its mouth, and several near the mouth of the Ya-koun. These summer houses are always small and slightly built compared with those of the permanent villages, and no attempt is made to erect any carved posts or symbols such as are appropriate at the main seat of the family.

On the north shore of Graham Island, east of Masset, and about a mile and a half from Tow Hill, is a temporary village also belonging to the Masset Indians, and occupied during the dog-fish and halibut fishery. A few small potato gardens surround the houses, which are of the unpretentious character above described, and about half a dozen in number.

Abandoned
village.

Just east of Tow Hill, and on low ground on the east bank of the Hi-ellen River, a few much-decayed carved posts and beams of former houses are still standing, where, according to the Indians, a large village formerly existed. Its disappearance is partly accounted for

by the fact that the sea has washed away much of the ground on which it stood. As the subsoil is only sand and gravel, this might easily have occurred during a single heavy storm coming from an unusual direction, or otherwise under exceptional conditions. It is probably that called *Ne-coon*, and credited with five houses in Mr. Works table given further on. *Ne-coon* or *Nai-koon* is, however, the name of the whole north-east point of the island. North of Cape Ball, or *Kul-tow-sis*, on the east coast of Graham Island, the ruins of still another village yet remain. It is said to have been populous, and is near some excellent halibut banks. It is doubtless that called *A-se-guang* in Mr. Work's list, and said to have nine houses.

Tell is the name of a tract of country north of the entrance to Large old house Skidegate, between Boulder Point and the mouth of a large stream twelve miles beyond it. About nine miles from Boulder Point, some posts are still standing, of an old house which must have been of great size and built of very heavy timbers. This was erected by the Skidegate chief of one or two generations back, concerning whose great size and powers many stories are current among the Haidas. The region came into the possession of Skidegate as the property of his wife, but was afterwards given by him to the Skedans of that day as a peace-offering for the wounding or killing of one of his (Skedans) women. The tract thus now belongs to Skedans, and is valued as a berry ground.

Skit-ei-get, or Skidegate Village as it is ordinarily called, situated in Skidegate village. the inlet of the same name, and extended along the shore of a wide bay with sandy beach, is still one of the most populous Haida villages, and has always been a place of great importance. It has suffered more than most places, however, from the habit of its people in resorting to Victoria and other towns to the south. There are many unoccupied and ruinous houses, and fully one-half of those who still claim it as their residence are generally absent. The true name of the town is, I believe, *Hyo-hai-ka*, while *Skit-ei-get* is that of the hereditary chief. It is called *Kil-hai-oo* by the Tshimsians. There are now standing in this village about twenty-five houses, counting some of which the beams only remain, and several which are uninhabited. Of carved posts there are in all about fifty-three, making on an average two for each house, which was found also to be about the proportion in several other places. Nearly one-half of these are monumental posts or *x-at*, it being rare to find more than a single door-post or *ke-xen* for each house. Mr. Work assigns forty-eight houses to this place, which is not improbably correct for the date to which he refers, as there are signs that the village has formerly been much more extensive, and the Skidegate Haidas themselves never cease to dwell on the deplorable decrease of the

Decrease in
population.

population and ruin of the town. One intelligent man told me that he could remember a time—which by his age could not have been more than thirty years ago—when there was not room to launch all the canoes of the village in a single row the whole length of the beach, when the people set out on one of their periodical trading expeditions to Port Simpson. The beach is about half a mile long, and there must have been from five to eight persons in each canoe. It is not improbable that this is a somewhat exaggerated statement, but it serves to show the idea of the natives themselves as to the extent of the diminution they have suffered.

Dixon's
account.

Dixon cruised northward along the east coast of the Queen Charlotte Islands about as far as Skidegate, in July, 1787, whence he turned southward for Nootka. He did not come to an anchor, but gives the following particulars, probably relating to the people of this place* :—

“Early in the afternoon (July 29th) we saw several canoes coming from shore, and by three o'clock we had no less than eighteen alongside, containing more than 200 people, chiefly men; this was not only the greatest concourse of traders we had seen, but what rendered the circumstance additionally pleasing was the quantity of excellent furs they brought us, our trade now being equal, if not superior to what we had met with in Cloak Bay, both in the number of skins, and the facility with which the natives traded, so that all of us were busily employed, and our articles of traffic exhibited in the greatest variety; toes, hatchets, howels, tin kettles, pewter basons, brass pans, buckles, knives, rings, &c., being preferred by turns, according to the fancy of our numerous visitants. Amongst these traders was the old chief, whom we had seen on the other side of the islands, and who now appearing to be a person of the first consequence, Captain Dixon permitted him to come on board.† * * * On our pointing to the eastward and asking the old man whether we should meet with any furs there, he gave us to understand that it was a different nation from his, and that he did not even understand the language, but was always at war with them; that he had killed great numbers and had many of them in his possession.

“The old fellow seemed to take particular pleasure in relating these circumstances, and took uncommon pains to make us comprehend his meaning; he closed his relation with advising us not to come near that part of the coast, for that the inhabitants would certainly destroy us. I endeavoured to learn how they disposed of the bodies of their

* Possibly to those of Cumshewa Inlet. His latitudes for the southern part of the islands are inexact, as Vancouver remarks.

† This man may have been the Skidegate chief, and was probably only on a visit when seen on the west coast. He had no skins to sell at that time.

enemies who were slain in battle; and though I could not understand the chief clearly enough *positively* to assert, that they are feasted on by the victors; yet there is too much reason to fear, that this horrid custom is practised on this part of the coast; [!] the heads are always preserved as standing trophies of victory.

"Of all the Indians we had seen, this chief had the most savage aspect, and his whole appearance sufficiently marked him as a proper person to lead a tribe of cannibals. His stature was above the common size; his body spare and thin, and though at first sight he appeared lank and emaciated, yet his step was bold and firm, and his limbs apparently strong and muscular; his eyes were large and goggling, and seemed ready to start out of their sockets; his forehead deeply wrinkled, not merely by age, but from a continual frown; all this, joined to a long visage, hollow cheeks, high, elevated cheek bones, and a natural ferocity of temper, formed a countenance not easily beheld without some degree of emotion. However, he proved very useful in conducting our traffic with his people, and the intelligence he gave us, and the methods he took to make himself understood, shewed him to possess a strong natural capacity.

Chief of remarkable appearance.

"Besides the large quantity of furs we got from this party, (at least 350 skins) they brought several racoon cloaks, each cloak consisting of seven racoon skins, neatly sewed together; they had also a good quantity of oil in bladders of various sizes, from a pint to near a gallon, which we purchased for rings and buttons. This oil appeared to be of a most excellent kind for the lamp, was perfectly sweet, and chiefly collected from the fat of animals."

On the following day some of the same people, in eight canoes, again came alongside, but had very few and inferior skins, their store being nearly exhausted. An attempt was made to steal some of the skins already purchased, on which several shots were fired after the offending canoe. On the day following, while endeavouring to make southward with baffling winds, the vessel was followed by a canoe containing fourteen people, who said that one of their companions had since died from a wound inflicted. No resentment was, however, shown toward the ship's company on that account, nor any fear exhibited on approaching the ship. The old chief, who seems so much to have impressed the narrator, may very probably have been the same before referred to, and described by the Haidas as of great size and striking appearance. It is unnecessary to say that no evidence of cannibalism properly so called is found among these people, though as a part of the ceremony of certain religious rites flesh was bitten from the naked arm; and in some cases it is said old people have been torn limb from limb and partly eaten, or pretended to be eaten, by several

Attempted theft.

No cannibalism

of the coast tribes. No trace now remains in the Queen Charlotte Islands of the custom of taking heads. It was formerly common on the west coast of Vancouver Island. The oil above mentioned was probably dog-fish oil, and contained in the hollow bulb-shaped heads of the gigantic sea-tangle (*Macrocyttis*) of the coast.

New village of
Gold Harbour
Indians.

On the west end of Maude Island, a few miles only from the Skidegate village, is now situated what may be called the New Gold Harbour Village. This has been in existence a few years only, having been built by the Haidas formerly inhabiting Gold Harbour, or Port Kuper, on ground amicably purchased from the Skidegate Haidas for that purpose. The inlet generally known as Gold Harbour, is situated on the west coast, and can be reached from Skidegate by the narrow channel separating Graham from Moresby Island. The voyage, however, includes a certain length of exposed coast, often difficult to pass in stormy weather, and the Indians, though still preserving their rights over the Gold Harbour region, and living there much of the summer, find it more convenient to have their permanent houses near Skidegate. The population of the place is about equal to that of the Skidegate village, though its appearance is much less imposing, as the houses which have been erected, are comparatively few and of small size, and there are as yet few carved posts. The two villages on the west coast, now almost abandoned by these people, are called *Kai-shun* and *Cha-atl*,—the former situated near the entrance to Gold Harbour, or *Skai-to*, the latter not far from the south-western or narrow entrance to Skidegate Channel. From one or both of these villages five canoes, with thirty-eight or forty people, came off to the *Queen Charlotte*. A few women were in the canoes, from one of whom Dixon purchased the ornamental labret which he figures in the plate opposite page 208 of his volume.

Abandoned
villages.

Cumshewa.

The village generally known as Cumshewa, is situated in a small bay facing toward the open sea, but about two miles within the inlet to which the same name has been applied. The outer point of the bay is formed by a little rocky islet, which is connected with the main shore by a beach at low tide. The name Cumshewa or Kumshewa is that of the hereditary chief, the village being properly called *Tlkinool*, or by Tshimsians *Kit-ta-wās*. There are now standing here twelve or fourteen houses, several of them quite ruinous, with over twenty-five carved posts. The population is quite small, this place having suffered much from the causes to which the decrease in numbers of the natives have already been referred.

The decayed ruins of a few houses, representing a former village, which does not appear to have been large, stand just outside Cumshewa Inlet, beyond the north entrance point.

At the entrance to Cumshewa Inlet, on the opposite or south side, is the *Skedans* village, so called, as in former cases, from the chief, but of which I did not learn the proper name.* This is a place of more importance than the Cumshewa village proper, and appears always to have been so. Many of the houses are still inhabited, but most look old and moss-grown, and the carved posts have the same aspect. Of houses there are now about sixteen, of posts forty-four. At the time of our visit, an old woman was having a new post erected in memory of a daughter who had died some years before in Victoria. The mother having amassed considerable property for the purpose, was prepared to make a distribution when the post had been fairly put up. The village borders the shore of a semicircular bay, which forms one side of a narrow, shingly neck of land connecting two remarkable little conical hills with the main.

Klue's Village, properly called *Tanoo*, or by the Tshimsians *Lax-shik*, *Klue* village, is situated fourteen miles southward from the last, on the outer side of the inner of two exposed islands. The channel between the islands is so open as to afford little shelter, while the neighbourhood of the village is very rocky, and must be dangerous of approach in bad weather. There are about thirty carved posts here, of all heights and styles, with sixteen houses. The village, extending round a little rocky point, faces two ways, and cannot easily be wholly seen from any one point of view, which causes it to look less important than the last, though really possessing a larger population than it, and being in a more flourishing state than any elsewhere seen in the islands. There were a considerable number of strangers here at the time of our visit in July, 1878, engaged in the erection of a carved post and house for the chief. The nights are given to dancing, while sleep and gambling divided the portions of the day which were not employed in the business in hand. Cedar planks of great size, hewn out long ago in anticipation, had been towed to the spot, and were now being dragged up the beach by the united efforts of the throng, dressed for the most part in gaily-coloured blankets. They harnessed themselves in clusters to the ropes, as the Egyptians are represented to have done, in their pictures, shouting and ye-hooing in strange tones to encourage themselves in the work.

The *Kun-xit* Village is the most southern in the Queen Charlotte Islands. It is generally known as *Ninstance* or *Nin-stints*, from the name of the chief, and is situated on the inner side of Anthony Island of the Admiralty sketch of Houston Stewart Channel. The villages marked as occurring in Houston Stewart Channel, on the same sketch,

* Mr. J. G. Swan incidentally refers to it as *Koono*, p. 5, *op. cit.*

do not exist; they have been little collections of rude houses for temporary use in summer, and have now disappeared. There are still a good many Indians here, but I have seen the place only from a distance, and know little about it. When off this place on July 23rd, Dixon was visited by eight canoes containing "near one hundred people," probably for the most part men, as it is mentioned, on the next day, that about 180 people, men, women, and children, came out to the ship.

Villages on
west coast.

Besides the last mentioned, and the two villages near Gold Harbour, there were formerly two or three other places where Haidas were resident on the west coast of the islands. One of these was at Tasoo Harbour, which is reported to be a large sheet of water. I could not learn whether the village here was a permanent one, but think it must have been so. It is not improbably that designated *Too* in Mr. Work's list, and is marked on an old sketch of the islands as standing on the north-west side of the harbour. A village was situated on the island called Hippa by Dixon, of which the Haida name was, I believe, *Mus-too*. Dixon gives a sketch of the island and village in the volume already referred to. Under date July 7th, 1787, he writes of this place.—

Hippah Island.

"About two o'clock in the afternoon, being close in shore, we saw several canoes putting off, on which we shortened sail, and lay too for them, as the wind blew pretty fresh. The place these people came from had a very singular appearance, and on examining it narrowly, we plainly perceived that they lived in a very large hut, built on a small island, and well fortified after the manner of an hippah, on which account we distinguished this place by the name of *Hippah Island*.

"The tribe who inhabit this hippah seem well defended by nature from any sudden assault of their enemies; for the ascent to it from the beach is steep, and difficult of access; and the other sides are well barricaded with pines and brush wood; notwithstanding which, they have been at infinite pains in raising additional fences of rails and boards; so that I should think they cannot fail to repel any tribe that should dare to attack their fortification.

"A number of circumstances had occurred, since our first trade in Cloak Bay, which convinced us, that the natives at this place were of a more savage disposition, and had less intercourse with each other, than any Indians we had met with on the coast, and we began to suspect that they were cannibals in some degree. Captain Dixon no sooner saw the fortified hut just mentioned, than this suspicion was strengthened, as it was, he said, built exactly on the plan of the hippah of the savages at New Zealand. We purchased a number of excellent cloaks, and some good skins from the Indians, for which we gave a variety of

articles, some choosing toes, and others pewter basons, tin kettles, knives, &c. This tribe appeared the least we had yet seen; I could not reckon more than thirty-four or thirty-six people in the whole party; but then it should be considered that these were probably chosen men, who perhaps expected to meet with their enemies, as they were equally prepared for war or trade."

It is possible that the 'fortified hut' seen by Dixon was a pallisaded enclosure intended for times of danger only, and not the village usually inhabited. Such a retreat formerly existed on the little island opposite Skidegate Village, though no trace of it now remains. Village on Frederick Island.

The last village of which I have any knowledge, stood formerly on or very near Frederick Island of the maps. Its name, or that of the island, was *Susk* or *Sisk*. It is reputed to have been populous, but may never have been very important. Haidas belonging to this tribe came off to the *Queen Charlotte* on the 5th and 6th of July, "bringing a number of good cloaks, which they disposed of very eagerly." It is remarked further that:—"These people were evidently a different tribe from that we met with in Cloak Bay, and not so numerous; I could not reckon up more than seventy-five or eighty persons alongside at one time. The furs in each canoe seemed to be a distinct property, and the people were particularly careful to prevent their neighbours from seeing what articles they bartered for."

Population of the Queen Charlotte Islands.

As the population of the Queen Charlotte Islands has decreased, the smaller and less advantageously situated towns have been abandoned by the survivors, who have taken up their abode among the larger tribes to which they have happened to be related by marriage or otherwise. When the Indians are questioned as to why these places have been given up, they invariably say that all the people are dead, which may not be absolutely correct. Not any of the inhabited villages, however, now contain a tithe of the people for whom houses are yet standing.

It is very difficult in all cases to form estimates of the number of the aboriginal tribes when first discovered, and it is a common error, from the too literal acceptance of the half fabulous stories of the survivors, to greatly over-estimate the former population. The writer of the narrative of Captain Dixon's voyage has certainly not fallen into this mistake. He writes (p. 224) :—"The number of people we saw during the whole of our traffic, was about eight hundred and fifty; and if we suppose an equal number to be left on shore, it will amount to one thousand seven hundred inhabitants, which, I have reason to think, Estimate in Dixon's narrative.

will be found the extreme number of people inhabiting these islands, including women and children." It is to be remembered that Dixon not only did not anchor in any of the ports, but that most of the time he kept so far from the shore as to render it improbable that more than a small proportion of the able-bodied men of each tribe should visit the ship.

The number of sea-otter skins obtained by Dixon during the cruise about the Queen Charlotte Islands was 1821, "many of them very fine; other furs we found in less variety here than in many other parts of the coast, the few racoons before mentioned, a few pine-martin, and some seals, being the only kinds we saw."

Table of population by Mr. John Work.

I have been so fortunate as to obtain from Dr. W. F. Tolmie the subjoined estimates of the numbers of the Haida tribes. These were made between the years 1836 and 1841 by the late Mr. John Work, and, though not framed from personal acquaintance with the Haida country, are supposed to be based on the most reliable sources, with which Mr. Work's long residence on the northern part of the coast of British Columbia had made him familiar. It is likely that even at this date the population of the islands had somewhat decreased, but in all probability not very materially. On examining the table it will be found that the villages are grouped under the common names in some instances, and that it is at times difficult to recognise what place is referred to. I have, however, endeavoured to test the table in regard to those places with which I am familiar, by comparing the relative importance of the different localities at present with that assigned to them here, and otherwise, and am persuaded that the figures are substantially correct, and probably rather an under than an over-estimate if taken to represent the population when first brought into contact with the whites.

Totals.

The total number of Haidas living in the Queen Charlotte Islands, as given by Mr. Work, is 6593. The whole number of the Haida nation, including the Kai-ga-ni Haidas, 8328. The number of people assigned to each house in the Queen Charlotte Islands, according to Mr. Work's table, is found to be about thirteen, which, taking into consideration the size of the houses and manner of living, is very moderate.

Estimate of the Number of Haida and Kai-ga-ni Indians, made between the years 1836 and 1841, by John Work, Esq.

NAME.		Men.	Women.	Boys.	Girls.	Houses.
Kai-ga-ni.	You-ah-noc	68	70	44	52	18
	Click-ass	98	105	102	112	26
	Qui-a-hanless	30	35	42	41	8
	How-a-guan	117	121	113	107	27
	Shaw-a-gan	53	61	54	61	14
	Chat-chee-nie	65	62	59	63	18
Totals		431	454	414	436	111
Haida.	Lu-lan-na	80	76	69	71	20
	Nigh-tasis	70	69	72	69	15
	Massette	630	650	589	604	160
	Ne-coon	24	27	29	42	5
	A-se-guang	34	31	27	28	9
	Skid-de-gates	191	182	176	189	48
	Cum-sha-was	80	74	63	69	20
	Skee-dans	115	121	98	105	30
	Quee-ah	87	79	68	74	20
	Cloo	169	164	105	107	40
	Kish-a-win	80	74	85	90	18
	Kow-welth,	131	146	145	139	35
Totals		1736	1742	1476	1639	430

Present population of the islands.

The present population of the northern end of the Queen Charlotte Islands is roughly estimated by Mr. Collison, the missionary there, to number about 800. In Skidegate Inlet about 500 Haidas now remain, and are probably nearly equally divided between the two villages above described. Without referring in detail to the other villages, for which no sufficiently precise information was obtained, it is probable that the total population of the islands at the present time is from 1700 to 2000. In this estimate it is intended to include all the Haidas belonging to the islands, even those who live most of the time away from their native villages. From Skidegate Inlet and places south of it, a large proportion of the natives are always absent, generally in Victoria. From the north end of the islands comparatively few go to Victoria, while a good many resort to Fort Wrangel and other northern settlements.

Number of the Kai-ga-ni.

The number of the people of the same stock in the southern part of Alaska, who may be classed together as Kai-ga-ni, is estimated by Mr. W. H. Dall at 300.*

Ultimate destiny of the Haidas.

Notwithstanding the alarmingly rapid decrease of the Haida people during the century, it is not probable that the nation is fated to utter extinction. Like other tribes brought suddenly in contact with the whites, they will reach, if they have not already arrived at, a certain critical point, having passed which they will continue to maintain their own, or even to grow in numbers. As already indicated, the Haidas show a special aptitude in construction, carving, and other forms of handiwork; and it should be the endeavour of those interested in their welfare to promote their education in the simpler mechanical arts, by the practice of which they may be able to earn an honest livelihood. When the fisheries of the coast are properly developed, they will also be found of great service as fishermen; and were there a ready sale for cured fish, they might be taught so to improve their native methods as to ensure a marketable product. Saw-mills must soon spring up in the Queen Charlotte Islands to utilize their magnificent timber, and it is probable that in the course of years broad acres of fertile farms will extend where now unbroken forest stands. In such industries as these the natives may also doubtless be enlisted, but before they can be prosecuted justly the Indian title must be disposed of. This, in the case of these people, will be a matter of considerable difficulty, for as we have already seen, they hold their lands not in any loose general way, but have the whole of the islands divided and apportioned off as the property of certain families, with

* United States Geological and Geographical Survey of the Rocky Mountain Region: Contributions to North American Ethnology. Vol. I., p. 40.

customs fully developed as to the inheritance and transfer of lands. The authority of the chiefs is now so small that it is more than doubtful whether the people generally would acquiesce in any bargain between the chiefs in an official capacity and the whites, while the process of extinguishing by purchase the rights of each family would be a very tedious and expensive one. The negotiations will need to be conducted with skill and care. At present, anyone requiring a spot of ground for any purpose, must make what bargain he can with the person to whom it belongs, and will probably have to pay dearly for it.

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APPENDIX B.

VOCABULARY OF THE HAIDA INDIANS

OF THE

QUEEN CHARLOTTE ISLANDS.

The following vocabulary, though by no means complete, may serve to represent the Haida language for purposes of linguistic comparison. Most of the words were obtained by myself from intelligent natives, often through the medium of the Chinook jargon, aided by drawings or explanations, and in some cases by a slight knowledge of English in my informant. While generally correct, it may therefore in some cases be in error, and in occasional instances phrases or short sentences seem pretty obviously to have been given in place of single words. It is also to be observed that the Masset and Skidegate dialects are not so diverse as they might appear to be on a slight examination of the lists, for while in most cases the same word has been obtained in each locality, but with some degree of modification, not infrequently a different word with the same or similar meaning has been substituted, though that set down in the other dialect may also be well understood. It may further be remarked that the syllable *tl* or *hl* prefixed to many words, probably in most cases represents the article, but where I have not been sure of this I have hesitated to remove it. The words, before being written down, were invariably repeated by myself till I succeeded in pronouncing them to the satisfaction of my instructor.

The indefinite character of the pronunciation of an unwritten language is so marked, in most of those with which I have had to do, that in the absence of personal familiarity with the language, the use of a complete and highly elaborated system of orthography is in practice almost impossible. I have therefore employed, with little alteration, that suggested in No. 160 of the Smithsonian Miscellaneous Collections, entitled *Instructions for Research relative to the Ethnology*

and *Philology of America*. The value of the principal characters used, according to the scheme adopted, is as follows:—

a as long in *father*, short in German *hat* (nearly as in English *what*)

e as long in *they*, short in *met*.

i as long in *marine*, short in *pin*.

o as long in *note*, short in *home* or French *mot*.

oo as long in *fool*, *pool*.

u as in *but*.

ai as in *aisle*.

oi as in *oil*.

ow as in *how*.

eu as in *plume*.

y as in *you*.

χ represents the guttural sound sometimes indicated by *ch* or *gh*.

The long value of vowels is distinguished by the *macron*, thus *ā* the short value by the *breve*, thus *ā̇*.

The words are arranged nearly in the order of those in the *Introduction to the Study of Indian Languages* by J. W. Powell. I am indebted to Mr. Powell for copies of this publication, which have been of essential service.

G. M. D.

ENGLISH.	SKIDEGATE DIALECT.	MASSET DIALECT.
Man	<i>i-hling-a</i>	
Woman	<i>xa-da</i>	
Old man	<i>kei-a</i>	<i>kā-ā̇</i> .
Old woman	<i>kei-a</i>	<i>nān-keat-ta-da</i>
Young man	<i>ka-ha</i>	<i>ā-i-thing-a</i> .
Young woman	<i>he-tot-i-na-ha</i>	<i>ā-tzed-a</i> .
Boy		<i>hā-tlel-a</i> .
Girl		<i>xa-da-hit</i>
Infant	<i>koo-del</i>	<i>na-ā-tsoo</i>
Widower	<i>tl-hung-ut-a</i>	<i>a-wāh-tl-ta-koo-tl</i>
Widow	"	<i>tl-klāl-koo-tl</i>
Bachelor (old)	<i>shung-un-ta</i>	<i>kum-il-xā-dn-ang</i> .
Maid (old)	"	<i>kum-lā-in-a-ing</i> .
Head	<i>kād-ze</i>	<i>kāt-z</i> .
Hair	<i>ka skai-tl</i>	<i>katl-kai-tl</i> .
Crown of the head	<i>tl-had-ze</i>	<i>klung-ootz</i> .
Scalp	<i>kas-il</i>	<i>kāt-z-kul</i> .
Face	<i>hoang-a</i>	<i>hang-ē</i> .
Forehead	<i>kwul</i>	<i>kwul</i> .
Eye	<i>hung-ē</i>	<i>hung-ē</i> .
Pupil of the eye	<i>hung-ihl-tan-gai</i>	<i>hung-kōn</i> .
Eyelash	<i>hung-ihl-ta-gut-se</i>	<i>hung-il-tā-kwutz</i> .

ENGLISH.	SKIDEGATE DIALECT.	MASSET DIALECT.
Eyebrow	<i>skëts-how</i>	<i>skiätz.</i>
Upper eyelid.....	<i>hung-a-käl</i>	<i>hung-käl.</i>
Lower eyelid.	<i>hung-kwa-ul</i>	<i>hung-kwa-ul.</i>
Ear-lobe	<i>gëu-tun-gai</i>	<i>gëu-stai.</i>
Ear	<i>gëu</i>	<i>gëu.</i>
Perforation in ear.....	<i>gëu-hël</i>	<i>gëu-stai-ktl.</i>
External opening of ear.....	<i>gëu-katlë</i>	<i>gëu-hël.</i>
Nose	<i>kwun</i>	<i>kwun.</i>
Ridge of nose.....	<i>kwun-ô-na</i>	<i>kwun-ôl-kôn.</i>
Nostril	<i>kwun-katlë</i>	<i>kwun-zool.</i>
Septum of nose.....	<i>kwun-tun-gai</i>	<i>kwun-ôl-tätz.</i>
Perforation of septum of nose	<i>kwun-hël</i>	<i>kwun-kî-tl-ä.</i>
Cheek.....	<i>kun-tse-da</i>	<i>tl-tzut.</i>
Beard	<i>skur-rë</i>	<i>käi-ow-ä.</i>
Mouth	<i>het-lë</i>	<i>hat-lë.</i>
Upper lip.....	<i>kat-si-run</i>	<i>kwoo-se-oon.</i>
Lower lip.....	"	<i>kwoot-had-yoo-së.</i>
Tooth	<i>tsing-a</i>	<i>tsing.</i>
Tongue	<i>tang-il</i>	<i>tang-il.</i>
Saliva.....	<i>klän-a</i>	<i>klän or tltä.</i>
Palate.....	<i>shing-é-je</i>	<i>sing-ätz.</i>
Throat	<i>ka-gin-zoo</i>	<i>ka-gin-zoo.</i>
Chin	<i>tl-kai</i>	<i>tl-kai.</i>
Neck.....	<i>hîl</i>	<i>hîl.</i>
Adam's apple	"	<i>tsis-tang-a.</i>
Body	<i>la-tir</i>	<i>hloo.</i>
Shoulder	<i>skul</i>	<i>skul.</i>
Shoulder-blade	<i>skul-ka-ul-tung-e</i>	<i>skul-ä-ul.</i>
Breast of a man	<i>klîn-e-rë</i>	<i>tlîn-oo-a.</i>
Breast of a woman.....	"	<i>tlîn-loo-ë.</i>
Nipples	<i>klîn-e-rë-kun-a</i>	<i>klîn-oo-e-hoot-zoo.</i>
Hip	"	<i>anl-kiran.</i>
Waist	<i>kwol-tung</i>	"
Belly	<i>hi-gi</i>	<i>kîtz.</i>
Neck	<i>sol</i>	"
Right arm.....	<i>hie</i>	<i>sol-goost.</i>
Left arm	"	<i>slan-goost.</i>
Arm-pits	<i>skur-a-ka-tli</i>	<i>skurüt-kä-tle.</i>
Arm above elbow	<i>hie-kwul</i>	<i>hie-kwul.</i>
Arm below elbow	<i>hie-tsi-hie</i>	<i>hi-kwul-ë.</i>
Wrist	<i>hea-kow</i>	<i>hea-kow.</i>
Hand	<i>slai-kwul-tung-e</i>	<i>slë-kwul-tung-ë.</i>
Palm of hand	<i>slai</i>	<i>stlai.</i>
Back of hand	<i>stl-kai-gun</i>	<i>stlai-kän.</i>
Fingers	<i>stl-oma</i>	<i>stlai-skwa.</i>
Thumb	<i>slai</i>	<i>stlë-kung-ë.</i>
Point of finger.....	<i>stl-kirö-da</i>	<i>stlë-kwai.</i>
	<i>stl-koon-a</i>	"

ENGLISH.	SKIDEGATE DIALECT.	MASSSET DIALECT.
Second finger		<i>stlai-ok-sē.</i>
Little finger	<i>stl-kwo-da</i>	<i>stla-ōt.</i>
Finger-nail	<i>stl-kwun</i>	<i>stla-kwun.</i>
Knuckle	<i>stl-tam-i-rē</i>	<i>stl-tum-ai.</i>
Space between knuckles.....	<i>stl-ke-ta-sē</i>	
Rump	<i>stl-hul</i>	<i>stlool.</i>
Leg	<i>kial</i>	<i>kwal-o.</i>
Leg above knee	<i>tīl</i>	<i>tēl.</i>
Knee	<i>kwal-lo</i>	<i>korul-o-kutz.</i>
Knee-pan	<i>kwal-oo-ka-run-gē</i> ..	<i>kwal-o-hāl.</i>
Leg below knee	<i>kiatl-ka-run</i>	
Calf of leg	<i>kiatl-kow</i>	<i>kiatl-kow.</i>
Ankle	<i>sta-kwal-ting-ē</i>	<i>stai-krool-ting-ai.</i>
Ankle-bone	<i>tam-a-rē</i>	<i>tum-ai.</i>
Instep	<i>sta-oonā</i>	<i>sta-oon.</i>
Foot	<i>stai</i>	<i>kl-stai.</i>
Sole of foot.....	<i>stuk-a-run</i>	<i>stai-kān.</i>
Heel	<i>sta-kwai</i>	<i>sta-kwo-sē.</i>
Toe	<i>sta-kung-e</i>	<i>stuk-ung-e.</i>
Large toe.....	<i>sta-kwun-e</i>	<i>sta-kwai.</i>
Fourth toe.....	<i>sta-kwo-ta</i>	<i>sta-ōt.</i>
Toe-nail	<i>sta-kwun</i>	
Blood	<i>kai</i>	<i>ai.</i>
Vein or artery	<i>kai-ins-ki-a</i>	<i>ai-ins-ki-ā.</i>
Brain	<i>ka-sin-tsin-a</i>	<i>ka-sin-tzung.</i>
Heart	<i>kou-ga</i>	<i>kook.</i>
Kidney		<i>tl-xai.</i>
Lung	<i>hl-koo-hoo-whē</i>	<i>tl-koo-whē.</i>
Liver	<i>tl-kwal</i>	
Stomach	<i>ke-tzi</i>	<i>kitz.</i>
Rib	<i>he-wē</i>	<i>hē-wē.</i>
Pulse		<i>stlai-hai-hil-tung.</i>
Vertebra		<i>tsoo-i.</i>
Spine	<i>tsoo-i</i>	<i>kē-tzāt.</i>
Foot-print	<i>stā-sil</i>	<i>sai-sil-e.</i>
Intestine	<i>lan-ē</i>	<i>slan.</i>

The following words expressing relationships, were obtained for me by the Rev. Mr. Collison, of Masset, and were written down by him in conformity with the usual English mode of pronouncing the vowels. I have thought it best not to attempt to bring it into uniformity with the rest of the vocabulary by transliteration.—

ENGLISH.	MASSSET DIALECT.
Wife said by husband	<i>cha</i> or <i>sha.</i>
Husband said by wife	<i>tla-hal.</i>

DIALECT.

ENGLISH.	MASSET DIALECT.
Son said by father	<i>keet.</i>
Father said by son	<i>haung.</i>
Son said by mother	<i>kin.</i>
Mother said by son	<i>oway.</i>
Daughter said by father	<i>keet.</i>
Father said by daughter	<i>hah-ta.</i>
Daughter said by mother	<i>keet.</i>
Mother said by daughter	<i>oway.</i>
Younger sister said by elder brother	<i>chas-toon.</i>
Elder brother said by younger sister	<i>da-i.</i>
Younger brother said by elder brother	<i>toon.</i>
Elder brother said by younger brother	<i>quia.</i>
Younger brother said by elder sister	<i>toon.</i>
Elder sister said by younger brother	<i>chas-i.</i>
Younger sister said by elder sister	<i>toon-ay.</i>
Elder sister said by younger sister	<i>qui-ay.</i>
Elder son's wife said by father	<i>keet-cha.</i>
Husband's father said by wife	<i>tlah-al-haung.</i>
Elder son's wife said by mother	<i>keet-quia-cha.</i>
Husband's mother said by wife	<i>tlah-al-ow.</i>
Elder daughter's husband said by father	<i>keet-quia-tlahal.</i>
Wife's father said by husband	<i>cha-haht.</i>
Elder daughter's husband said by mother	<i>keet-quia-tlahal.</i>
Wife's mother said by husband	<i>cha-ow.</i>
Younger son's wife said by father	<i>keet-toon-cha.</i>
Husband's father said by wife	<i>tlahal-haung.</i>
Younger son's wife said by mother	<i>keet-toon-cha.</i>
Husband's mother said by wife	<i>ow-tlah-al.</i> [hal]
Younger daughter's husband said by father	<i>n-chadu-keet-toon-tla-</i>
Wife's father said by husband	<i>cha-haung.</i> [hal]
Younger daughter's husband said by mother	<i>n-chadu-keet-toon-tla-</i>

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DIALECT.

ENGLISH.	SKIDEGATE DIALECT.	MASSET DIALECT.
Orphan	<i>tl-kin-git-ā.</i>	
Father whose children have all died	<i>ge-tul-ing-hai-log-a</i>	
Still-born child	<i>kō-da-ka-thug-a.</i>	
God	<i>sun-i-a-thai-dus.</i>	
Soul	<i>ka-thun-dai.</i>	
Devil	<i>hai-de-tān-a</i>	
Medicine-man	<i>skā-ga.</i>	
Dead body	<i>tl kō-da.</i>	
Tomb-house	<i>sa-tling-wai.</i>	
Box for the dead	<i>sa-tling-un.</i>	
Hat (any covering for head)	<i>ta-tsung.</i>	
Head-dress of feathers	<i>hl-tun-wā.</i>	

ENGLISH.	SKIDEGATE DIALECT.
Mask	<i>nī-xung-wa.</i>
Medicine-man's necklace of bone	<i>hl-ki-stū-ge.</i>
Loin-cloth, or breech-cloth ...	<i>hl-kit-ki-kl-gē.</i>
Moccasin	<i>stal-kun-gi.</i>
Blanket	<i>giāt.</i>
Paint, black	<i>hai-da-mas-a.</i>
“ red	<i>mesh.</i>
“ yellow	<i>kun-thulh.</i>
Tattoo marks	<i>ki-dā.</i>
Tattoo marks on arms.....	<i>hia-ki-da.</i>
Buckskin	<i>whoon.</i>
Beaver skin	<i>tsoon-kul.</i>
Otter skin	<i>nai-ke.</i>
Awl, of bone.....	<i>kīt-ul-kow or kwo-stlin</i>
Sinew	<i>hai.</i>
Thread, of sinew	<i>hai-thul-ga.</i>
Thread, of skin.....	<i>kai-thul.</i>
Pole lodge	<i>nas-koo-sil.</i>
Slab lodge	<i>na.</i>
Doorway of lodge.....	<i>kīu.</i>
Smoke-hole	<i>ki-nit.</i>
Mat.....	<i>il-gush.</i>
Bed	<i>tai-dun.</i>
Fire	<i>tsa-no.</i>
Blaze	<i>ko-ha-gung.</i>
Living coals	<i>tas.</i>
Dead “	<i>stun.</i>
Ashes	<i>hl-tul-hait.</i>
Smoke	<i>kai-ow.</i>
Soot	<i>hul-kat.</i>
Fire-place	<i>tsan-oo-dan.</i>
Fire-wood	<i>tsan-oo.</i>
Poker	<i>kin-i-hl-tow.</i>
Half-burnt brands.....	<i>kōt-hul.</i>
Bow of wood	<i>tl-kēt.</i>
Bow-string ..	<i>slan.</i>
Arrow	<i>kung-a'.</i>
Notch in end of arrow (for bow-string)	<i>s'o-sta-rai.</i>
Arrow-head of bone.....	<i>skoods-i-ta-lung.</i>
Glue	<i>xa-tl.</i>
Quiver	<i>how-it-kwo-de.</i>
War-club	<i>shid-ze.</i>
War-spear	<i>xatl.</i>
Fish-spear	<i>ki-to.</i>
Armour of sea-lion's skin....	<i>xit-as-ko.</i>
Helmet of same material....	<i>skutl-tā-zung.</i>

ENGLISH.	SKIDEGATE DIALECT.
Canoe	<i>kloo.</i>
Drum	<i>kow-xa.</i>
Fish-line	<i>gin.</i>
Line, of kelp.....	<i>tl-gai.</i>
Fish-net	<i>ka-tloo.</i>
Fish-hook	<i>ta-whul.</i>
Pipe, of stone.....	<i>skads-oot-la.</i>
Pipe-stem, of wood	<i>kwai-skads-ow.</i>
Cup.....	<i>skudl-ho.</i>
Large wooden dish	<i>kai-tla.</i>
Bowl	<i>ka-nil-o.</i>
Stone mortar.....	<i>ta-ro.</i>
Stone pestle.....	<i>ta-ro-tsuny.</i>
Fire-drill	<i>hl-kai-ge.</i>
Horn ladle.....	<i>skood-sla-gul.</i>
Axe	<i>kitt-xow.</i>
Adze.....	<i>ho-ta.</i>
Knife	<i>skow.</i>
Knife-handle	<i>skow-gi-quē.</i>
Knife-point	<i>skow-kai.</i>
Knife-edge.....	<i>skow-ko-na.</i>
Knife-back	<i>skow-skwe.</i>
Scraper	<i>katt-ka-tla.</i>
Borer	<i>ka-tul-o.</i>
Woman's fish-knife	<i>ta-ka-do.</i>
Flour	<i>hul-kra-his-ta.</i>
Meat	<i>ki-ra.</i>
Native tobacco.....	<i>hai-da-kvul-ra.</i>
Stew	<i>ki-a-huls-a-goo-da.</i>
Doll	<i>gūt.</i>
Wooden rattle.....	<i>shi-sha.</i>
Song	<i>ska-lung.</i>
Beaver	<i>tsuny.</i>
Bear, (grizzly).....	<i>hoots.</i>
" (black).....	<i>tem.</i>
Caribou	<i>xas-koo.</i>
Dog	<i>ha.</i>
Deer	<i>kai.</i>
Ermine	<i>klik-a.</i>
Goat (mountain)	<i>mut.</i>
Mouse (wood)	<i>si-ang.</i>
Mole	<i>ka-qun.</i>
Marten	<i>koo-koo.</i>
Otter	<i>sti-goo.</i>
Sea-otter	<i>koh.</i>
Porcupine	<i>owh-te.</i>
Squirrel (red).....	<i>tas-gai.</i>
Wolf	<i>koo-dze.</i>

ENGLISH.	SKIDEGATE DIALECT.
Weasel	<i>klig-a-ski-da.</i> [hās.
Frog	<i>tl-kun-ko-stal</i> , or <i>wuh-</i>
Whale (whale-bone)	<i>kwoon.</i>
Whale (killer)	<i>ska-goot.</i>
Porpoise	<i>skwul.</i>
Seal	<i>hoot.</i>
Fur-seal	<i>kwoun.</i>
Antlers	<i>kwa-i-hil-kian.</i>
Bone (of animal)	<i>skood-ze.</i>
Claw "	<i>stl-kwun.</i>
Dung "	<i>na-re.</i>
Entrails "	<i>stlan-e.</i>
Fat "	<i>kai-joo.</i>
Gullet "	<i>ka-gin-zoo.</i>
Hoof "	<i>sta-koon.</i>
Hair "	<i>tl-kow.</i>
Heart "	<i>koo-ga.</i>
Joint "	<i>koo-lo.</i>
Lungs "	<i>tl-koo-hoo-why.</i>
Bluejay	<i>klai-tlai.</i>
Crow	<i>kaltz-da.</i>
Raven	<i>ho-ya.</i>
Crane	<i>hl-ko.</i>
Duck (mallard)	<i>ha-ha.</i>
Eagle (white-headed)	<i>koot.</i>
Grouse (blue)	<i>skow.</i>
Goose (Canada)	<i>hl-ki-toon.</i>
Gull	<i>skin.</i>
Humming-bird	<i>ka-tsi-ta-tsoo-a.</i>
Loon	<i>tā-tl.</i>
Owl	<i>kut-kwun-ēs.</i>
Polican	<i>skai.</i>
Pigeon (sea)	<i>ska-tung-a.</i>
Swan	<i>tl-whoon.</i>
Shag	<i>ket-o.</i>
Teal (green-winged)	<i>chi-goots-rid.</i>
Woodpecker	<i>sloots-a-da.</i>
Beak or bill	<i>koo-da.</i>
Mouth (of bird)	<i>het-lē.</i>
Tongue (of bird)	<i>tang-il.</i>
Wings	<i>hi-ai.</i>
Claws	<i>ta-koon.</i>
Egg	<i>kow.</i>
Shell of egg	<i>hl-tul-ga-re.</i>
Yolk of egg	<i>xis-kai-de-gai.</i>
White of egg	<i>xik-a-de-gai.</i>
Dog-fish	<i>ka-hud-a.</i>
Halibut	<i>hah-ko.</i>

ENGLISH.	SKIDEGATE DIALECT.
Salmon, (hook-bill)	<i>tai-e.</i>
" (small red)	<i>ta-hit.</i>
" (dog-tooth)	<i>ska-gi.</i>
" (largest)	<i>ta-run.</i>
Trout	<i>ta-tlut.</i>
Shark	<i>ka-hut-ta-ow-ga.</i>
Herring	<i>i-nung.</i>
Flounder	<i>tāl.</i>
Oolachen	<i>sa-ow.</i>
Pollock	<i>skill.</i>
Mackerel	<i>skill-te-ga.</i>
Cod	<i>stai-dai.</i>
Large-headed cod	<i>ska-gai.</i>
Sculpin	<i>kai-yē and kla-ma.</i>
Cardium	<i>skial.</i>
Clams (small species)	<i>ka-ga.</i>
Clams (large species)	<i>skow.</i>
Mussel	<i>kul.</i>
" (large)	<i>ta-haow.</i>
Rock cod (red)	<i>skun.</i>
" (black)	<i>kits-ha-lang.</i>
Crab (common)	<i>ko-stan.</i>
" (large rough)	<i>hoo-ga.</i>
Octopus	<i>noo.</i>
Sea-urchin (large)	<i>kī-un-ga.</i>
" (small)	<i>kai-oots-ai-ool-ta.</i>
Star-fish	<i>ska-um.</i>
Skate	<i>xī-tra.</i>
Mouth (of fish)	<i>xin-e-he-tli.</i>
Eye (of fish)	<i>kin-e-hung-e.</i>
Gills	<i>xī-in.</i>
Breast fin	<i>xin-i-hia.</i>
Belly fin	<i>hun-i-luri.</i>
Back fin	<i>tl-koon-a.</i>
Tail fin	<i>stai.</i>
Scales	<i>hull.</i>
Herring eggs	<i>kow.</i>
Salmon "	<i>xī.</i>
Halibut "	<i>hah-ko-kled-a.</i>
Ant	<i>koot-is-ka-how.</i>
Bee	<i>skāl.</i>
Flee	<i>skai.</i>
Fly	<i>kwul-hai-gwun.</i>
Mosquito	<i>tshī-kul-dī-gwa.</i>
Spider	<i>kwot-zē-a.</i>
Bud of tree	<i>skans-a-skin-an.</i>
Leaf	<i>hāl.</i>
Branch	<i>klās.</i>

ENGLISH.	SKIDEGATE DIALECT.
Outside bark.....	<i>hits-gun-ttl.</i>
Inner "	<i>ki-na.</i>
Trunk	<i>tsoo-e.</i>
Stump	<i>kwul-re.</i>
Root	<i>hling-a.</i>
Main roots.	<i>schoos-run-da.</i>
Leaves of spruce	<i>hl-kung-wa.</i>
Clouds	<i>kai-ow.</i>
Sky.....	<i>yên.</i>
Horizon.....	<i>kwaist-sin-wash.</i>
Sun	<i>tzoo-rê.</i>
Moon	<i>kung.</i>
Half moon.....	<i>kung-in-wê.</i>
Crescent moon.....	<i>kung-hi-hatl-a.</i>
Stars	<i>kai-tza.</i>
Shooting star	<i>kai-tzoon-a-re.</i>
Aurora	<i>yun-ko-ka.</i>
Rainbow	<i>kwot-sa-kwo-kun.</i>
Fog.....	<i>yên-in-tung-wa-ta.</i>
Frost	<i>kul-oong-tal.</i>
Snow	<i>ta-ow.</i>
Hail	<i>ka-tsa-lung.</i>
Ice.....	<i>kul-i-ga.</i>
Icele	<i>ta-di-stil-goon.</i>
Water	<i>kun-tl.</i>
Image reflected by water....	<i>klig-a-hons-ê.</i>
Foam	<i>skwul-rô.</i>
Wave	<i>loo.</i>
Current	<i>tzoo-a and kwoh-ying.</i>
Eddy.....	<i>tzoo-kwê-tlul.</i>
Rain	<i>täll.</i>
Thunder.....	<i>hi-ling-a.</i>
Lightning	<i>skut-ka-ul-ta.</i>
Wind.....	<i>ta-jow.</i>
North wind	<i>hiow.</i>
North-east wind.....	<i>kwo-still.</i>
East wind	<i>ka-di-sta-ka-doo.</i>
South-east wind	<i>hîw.</i>
West wind.....	<i>kā-hoost-a-ga.</i>
North-west wind	<i>kli-gist-koonst.</i>
Whirlwind	<i>ta-dzo-kai-re.</i>
The ground.....	<i>tl-ga.</i>
Dust.....	<i>kin-whoo-lung.</i>
Mud	<i>xan.</i>
Sand	<i>tās.</i>
Salt.....	<i>tang-a.</i>
Stone	<i>hl-kā.</i>
North	<i>kla-hoos-ti-ga.</i>

ENGLISH.	SKIDEGATE DIALECT.	MASSET DIALECT.
East	<i>sun-dlung-hil-ga.</i>	
South	<i>Xioo</i>	
West.....	<i>je-we-kai-geun.</i>	
Black		<i>hlā-hl.</i>
Blue		<i>kīn-hlilh.</i>
Brown		<i>sus-in-dil.</i>
Grey		<i>hlal-kīn-dil.</i>
Green		<i>ohlh.</i>
Red.....		<i>si-ēt.</i>
Vermilion		<i>mus.</i>
White.....		<i>ut-ta.</i>
Striped		<i>ses-a-ki-dung.</i>
Check		<i>tsā-um-a.</i>
Spots		<i>hlal-kā-dis.</i>
One		<i>swān-sung.</i>
Two		<i>stoong-a.</i>
Three		<i>tl-kwun-ihl.</i>
Four		<i>stan-sung.</i>
Five		<i>klē-lhā.</i>
Six		<i>kloo-un-ihl.</i>
Seven		<i>sik-wā.</i>
Eight		<i>sta-ēn-sung-a.</i>
Nine		<i>klā-al-swān-sin-goo.</i>
Ten.....		<i>klāl.</i>
Eleven		<i>klāl-wok-swān-sung.</i>
Twelve.....		<i>klāl-wok-stoong.</i>
Thirteen		<i>klāl-wok-tl-kwun-ihl.</i>
Nineteen		<i>klāl-wok-stan-sung-a.</i>
Twenty.....		<i>lug-ws-wān-go. [sung.</i>
Twenty-one.....		<i>lug-ws-wān-wok-swān-</i>
Twenty-two		<i>stoong.</i>
Twenty-three		<i>lug-ws-wān-wok-tl-</i>
		<i>kwul-ihl.</i>
Twenty-four		<i>lug-ws-wān-wok-</i>
		<i>stan-sung.</i>
A year.....		<i>sim-kīn-a.</i>
A moon		<i>kung-kais-gh.</i>
Half of the moon.....		<i>kung-kais-kin-oe.</i>
New moon.. ..		<i>kung-kē-dlāng.</i>
Half moon.....		<i>kung-in-oe.</i>
Day		<i>ut-kā-gun.</i>
Night		<i>al-gā.</i>
A day (twenty-four hours)...		<i>sin-swān-sin.</i>
Dawn		<i>sand-lin-hait.</i>
Sunrise.....		<i>sing-āi.</i>
Noon		<i>sin-tut-zā.</i>

ENGLISH.	SKIDEGATE DIALECT.	MASSET DIALECT.
Sunset		<i>sing-i-a.</i>
Midnight		<i>äl-yak.</i>
Day before yesterday		<i>ä-dahl-tal-ist.</i>
Yesterday		<i>ä-dahl!</i>
To-day		<i>äi-yut.</i>
Now		<i>et-än.</i>
Past time		<i>a-wahl.</i>
Future time		<i>kwai.</i>
One man		<i>hai-da-siwän-sung.</i>
Three men		<i>hai-da-kwun-ihl.</i>
Few men		<i>hai-da-kow-ga.</i>
Many men		<i>hai-da-hwan-ga.</i>
One woman		<i>nish-wa-da-siwän-sung.</i>
One dog		<i>ha-siwän-sung.</i>
Two dogs		<i>ha-stin-ga.</i>
Three dogs		<i>ha-whun-ihl.</i>
Few dogs		<i>ha-ge-ki-whit-zoo.</i>
Many dogs		<i>ha-kwan-ga.</i>
All the dogs		<i>ha-ge-wa-tloo-gun.</i>

ENGLISH.	MASSET DIALECT.	REMARKS.
Cat	<i>toos.</i>	Corruption of puss. Chinook.
Horse	<i>kaiu-tin.</i>	
Saddle	<i>wohl-güt-län-oo.</i>	Long handle.
Axe	<i>kiutl-tzow.</i>	
Auger	<i>klal-kow.</i>	Knife that folds.
Awl (of metal)	<i>küt-il-kow.</i>	
Hand-drill	<i>tl-kä-a-ka.</i>	To lift food.
Broom	<i>tl-ki-ak-tälo.</i>	
Comb	<i>tl-ki-tlun-ga.</i>	Burns fast.
Knife (pocket)	<i>yätz-kwt-kwung-a.</i>	
Knife	<i>yä-tzä.</i>	
Fork	<i>kut-tä-ow.</i>	
Hammer	<i>kl-il-hlä.</i>	
Iron kettle	<i>ts-tlang-oo.</i>	
Tin plate	<i>ki-klä-tl-tlä.</i>	
Scissors	<i>tsai-to.</i>	
Table	<i>kit-tö-tin-e.</i>	
Pistol	<i>tzook-koo-kwoot-zoo.</i>	
Flint gun	<i>tzook-koo-kë-gang-a.</i>	
Ramrod	<i>tum-stä-o.</i>	
Cannon	<i>kwan-tow.</i>	
Bullet	<i>klas-ka-kii-ta.</i>	
Powder	<i>ö-kl-tä-ow.</i>	

ENGLISH.	SKIDEGATE DIALECT.	REMARKS.
Iron	<i>yī-ē-dzi.</i>	
Lead	<i>xī-guil-hui.</i>	
Silver	<i>tal-hkā.</i>	
Cap or hat.....	<i>ta-tsung.</i>	
Coat	<i>xit-is-koo.</i>	
Vest.....	<i>sko-stow.</i>	
Shirt	<i>whal-tis-koo.</i>	
Trousers	<i>koon.</i>	
Boots	<i>skā-tl-koon.</i>	
Slippers	<i>stas-kai-gē-tl-ka-dla.</i>	
Stockings	<i>hil-a-hul-ta-ow.</i>	
Shawl	<i>kun-tai-giat.</i>	
Dress (gown)	<i>tl-kit-kie.</i>	
Match (friction).....	<i>ta-koon-tloo.</i>	
Tobacco	<i>kwul.</i>	
Whiskey	<i>kīn-tat-kās.</i>	
Finger-ring	<i>stil-gie.</i>	
Mirror	<i>hans-hang-oo.</i>	
Saw	<i>hēo.</i>	
Picture	<i>ki-gun-i-ja-go.</i>	
Paper	<i>kil-ka-lan-oo.</i>	Speech written down
Road.....	<i>kieu.</i> [sha-hi-da.	
Interpreter	<i>ha-la-wun-i-shush-ki-</i>	
Peace-maker between stran- gers	<i>kl-kuns-ti-gui-shoo.</i>	

